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Evangelical Missions

PART I

The Missionary Principles and Practice
of the
United Evangelical Church

PART II

A Venture of Faith
A History of China Mission of the
United Evangelical Church

Published by the
HOME AND FOREIGN MISSIONARY SOCIETY
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PART I

The Missionary Principles and Practice
of the
United Evangelical Church

BENJAMIN H. NIEBEL

To My Family

Whose unfailing sympathy and constancy have ever been to me a source of comfort and strength in all my endeavors, Part I of this volume is affectionately dedicated.

B. H. N.

PREFACE

"Of making books there is no end," thus wrote a certain wise man. This saying is not against book making, it simply states a fact. Books are an essential in every department of activity. Knowledge is power, and a very large portion of our knowledge is obtained by reading books. A leading question is, has the book a place in literature and will it accomplish an end that is worth while?

The teacher, be he a religious teacher or any other kind of a teacher, is poorly qualified unless he be a reader of books. They are a part of his equipment. He will be strong or weak in his line of activity in proportion as he gathers information regarding the subject with which he has to do. Of course, the matter of selection is all-important.

The volume herewith presented was born in a deep-seated conviction that such a book is needed and will be of service to our United Evangelical people. Such is the conviction of the authors and this is one reason for offering it to our people. The work was not undertaken unadvisedly. It was suggested by others. Church leaders were consulted. The matter was brought to the attention of the Board of Missions and General Conference, and both bodies took favorable action so that we not only felt justified in completing the work, but were impelled by a sense of obligation.

PART I is not a missionary history, neither is it a missionary biography; it is an attempt to set forth the thought contained in the title—that is all. The author believes that every Christian should have a clear conception of the meaning of missions and what the practice of missions involves, and especially our own people as relates to the practice of our denomination. We believe that we as a Church have a mission and that this mission is evangelistic and therefore of necessity missionary. We have aimed at clearness of statement and conciseness of form in the presentation of the matter.

We have kept in mind the thought of a missionary text book that would be especially helpful to preachers, teachers and missionary leaders, and at the same time make the book helpful to all who will read it.

PART II is a well prepared, but brief history of our China Mission. The work of this mission has been so interesting and successful that its history has a rightful place in the literature of the Church. Like the larger part of foreign mission work, our China Mission has had connected with its development an abundance of toil and self-sacrifice, combined with a courage and heroism upon the part of the missionaries that assure those who have been back of the undertaking by their faith and works that their confidence has not been misplaced.

It is fitting that Homer H. Dubs, the son of Rev. and Mrs. C. Newton Dubs, our pioneer missionaries in that country, and grandson of Bishop R. Dubs, is the author of PART II. He spent the later years of his

childhood on the field and has recollections of the situation; he was in close touch with his parents while in America completing his studies, he has made the subject of missions a study while in preparation for missionary service, and his painstaking research of data relating to the Mission have served to qualify him for the task he has performed so admirably.

B. H. N.

HARRISBURG, PA., July 10, 1919.

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Grateful acknowledgment is made for the help received from various authorities, especially from Robert E. Speer's splendid book on "Missionary Principles and Practice," "Evangelical Annals," by Dr. A. Stapleton, "Short History of Christian Missions," by George Smith, LL.D. We are also especially grateful to Dr. H. B. Hartzler, Dr. L. Clarence Hunt, Dr. C. A. Mock, Mrs. Sarah Ernest Snyder and Rev. S. L. Wiest for their reviews of the manuscript.

INTRODUCTION

The United Evangelical Church is a missionary body. It is at once the fruit and the seed of missionary activities. It owes its existence, by the grace of God, to the evangelistic ministry of home missionaries. It has been perpetuated by the missionary labors of its own members. Its continued existence as a church body has been justified by its ready response to the call of the great commission of our Lord. And its missionary work has been certified and approved by unmistakable evidences of Divine favor.

The Church having thus begun and continued, its members must still and always make it an object of desire and endeavor to more effectively organize and direct its missionary interest. These activities must be along the line of intelligent coöperation, inspired by the highest motives in harmony with the unchanging principles of the Divine administration.

To this end the home should teach the fundamental principles of missions. The pulpit should elucidate and proclaim them. The Sunday school and the Young People's Societies should reiterate them. The Church in her plans and activities should illustrate them.

It was with such considerations as these, and with this end in view, that this work on "EVANGELICAL MISSIONS" has been written, to serve as a text book

and inspirational manual for preachers, teachers, missionary leaders, study classes and Christian homes.

It was in every way most fitting that the task of planning and preparing the book was committed to the Rev. Dr. B. H. Niebel, the very efficient Corresponding Secretary of the United Evangelical Board of Missions, who wrote all the chapters of Part I of the volume, while Part II, which chronicles so satisfactorily the history of the mission in Hunan, China, was written by Missionary Homer H. Dubs, the gifted, cultured, consecrated son of the Rev. Dr. C. Newton Dubs, the Organizer and Superintendent of the Mission, and the grandson of the lamented Bishop Rudolph Dubs. Appreciative mention of this part of the volume is made in the Preface of the work.

In Part I of the volume Dr. Niebel sets forth in plain, simple, forceful terms the fundamental principles of the missionary enterprise, its obligations, motives and incentives, and the Divine provision and warrant for its success. Following this, he proceeds in a most interesting way to tell how the Church applied these principles in its missionary practice and with what results.

For this task of authorship no one was better fitted than the man to whom the work was assigned. Born and nurtured in an Evangelical itinerant missionary home, the son of the Rev. Abraham Niebel, and the grandson of Rev. Henry Niebel, both prominent, influential pioneer missionaries, and the father of an only son who is a medical missionary of first rank in

China, and himself a western itinerant home missionary for a number of years and for the last thirteen years the able, indefatigable Corresponding Secretary of the Board of Missions, familiar with all the missionary operations of the Church and with the literature and history of missions, as well as an experienced writer of proved ability. Dr. Niebel's record may well stand as the sufficient guarantee for the excellence of the work he has produced. Knowing as we do that the book was written under the most trying conditions of constant overwork in the exacting duties of his office, we are the more impressed with its high quality and complete adaptation for the service it is designed to render.

In reading the manuscript of the book, we were especially impressed and deeply moved by that flaming, thrilling chapter on "The Principles of Self-Sacrifice in Missions" and the passing in review some of God's chosen men and women whose glorious lives exemplified the highest, holiest heroism and devotion in service, and whose names shine in mission history "as the brightness of the firmament and as the stars forever and ever."

To be brought into such sympathetic contact with God's heroic coworkers is to feel the impact of the most powerful missionary appeal that the printed page can bring to its readers. Very instructive and very helpful also are the chapters in which the author traces the missionary activities of the Church, especially in the early pioneer days—days of "romance and reality"

—when “the fathers” gave their lives in the sacrificial service of missionary evangelism.

We know that the book was prepared in an atmosphere of prayer and that it will go forth on its mission winged with prayer, and that so it will add to the blessed results of the revolutionary work already accomplished by its author, during the strenuous years of his service in field and office as Corresponding Secretary. That this may be so is the sincere wish and prayer of the writer of these introductory words.

H. B. HARTZLER.

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CHAPTER I

THE MISSIONARY IDEA

THE WORD MISSION is derived from the Latin word *mitto*, which means *to send*. There are several English words which originate from the same Latin root. The word *missive* refers to a written message *sent* to some one. A *missile* is a weapon *sent* or to be sent to do a work of destruction. The use of the word *commission*, which has the same derivation, may include not only the idea of *sending*; but of *sending with authority*. A missionary is one *sent* to propagate a religion. A Christian missionary is one *sent* to make known the gospel of Jesus Christ, "That whosoever believeth in Him should not perish, but have everlasting life."

THE HIGH CHARACTER OF THE MISSIONARY IDEA, as applies to the spread of the gospel, appears in the fact that all three persons of the Holy Trinity are associated in the origin and carrying forward of the work of Christian missions.

I. GOD THE FATHER IS THE ORIGINATOR of the missionary idea for the propagation of the gospel. It is He who *sent* His Son into the world, and it is He who gave the Holy Spirit to be the administrator of missionary activity. Jesus made this fact known in the following announcement at the beginning of His ministry:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." *Lu. 4: 18, 19.*

"And he said unto them, I must preach the kingdom of God unto other cities also: for therefore am I sent." *Lu. 4: 43.*

Peter gives this truth prominence in his sermon at the house of Cornelius.

"God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him." *Ac. 10: 38.*

2. THE RELATION OF JESUS to the beginning of Christian missions is shown in the fact that He Himself was a missionary, and that He appointed and trained others for missionary service.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and disease among the people." *Mat. 4: 23.*

"And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me and I will make you fishers of men." *Mat. 4: 18, 19.*

JESUS FOLLOWED THE ORDER OF GOD'S PURPOSE by sending the first missionaries "To the lost sheep of the house of Israel." The chosen race of Israel was to be given first opportunity to return to God. God had spoken by the Psalmist: "For the *Lord* will not cast away His people, neither will He forsake His inheritance." The children, though backslidden and disobedient, were to have the first offer of the bread of

life. However, before leaving the world, Jesus gave the commission to "Preach the gospel to every creature."

"These twelve Jesus *sent forth*, and commanded them, saying, Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand." *Mat. 10: 5-7.*

"And Jesus came and spake unto them, saying, All power (authority, R. V.) is given unto me in heaven and in earth. *Go ye therefore*, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." *Mat. 28: 18-20.*

THE TEACHINGS OF JESUS FURTHER INDICATE that missionary work also includes the nurture of such as are being saved and the training of other workers. The care and training of converts and the establishing of churches were prominent features in the missionary labors of the apostles. We remember one of the last interviews of Jesus with His disciples when He solemnly gave Peter charge saying: "Feed My lambs," then "Feed My sheep," and again, "Feed My sheep." It was evidently the purpose of Jesus that men should not only be won to Him by the preaching of the gospel; but that they should also be properly instructed in spiritual things, and that they should become efficient in service.

Notice how the apostles continue the same kind of work:

"And when they had preached the gospel to that city (Derbe), and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the

disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." *Ac. 14: 21-23.*

3. THE HOLY SPIRIT IS AN INDISPENSABLE FACTOR in the progagation of Christian missions. Without Him and His work the Divine idea of missions cannot be attained. After Jesus had made known, both by example and teaching, the purpose and method of propagating the gospel, and before turning the matter over to His disciples, He said to them: "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The work of turning men from darkness to light, from sin unto righteousness and from Satan unto God was too great for the disciples of Jesus to attempt by their own wisdom and might. The opposition, especially as it would come from "Powers," from "Principalities," from the "Spiritual hosts of wickedness in the heavenly places," would be too formidable to combat without the unseen working of a spiritual force greater than these. Besides, what could a few preachers with a simple message hope to do in the face of multitudes steeped in sin, in false doctrines of various kinds, in gross unbelief or in the superstitions of heathenism?

Furthermore, the evident intention was that missionary work should be worldwide and continue until the "End of the (gospel) age." It is therefore not

strange that the Holy Spirit was sent to be the indispensable factor in missionary administration.

"THE ACTS OF THE HOLY SPIRIT" is a term applied by Arthur T. Pierson to the book of Acts. This book gives us the missionary history of apostolic times and the Holy Spirit appears as the dominant factor throughout. He appears:

(a) *As the Qualifying Agent.*

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." *Ac. 1: 8.*

"This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." *Ac. 2: 16, 17.*

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." *Ac. 4: 31.*

(b) *As a Supervising Personality.*

In the following Scripture we observe that there is twofold sending,—by the Church and by the Holy Spirit. However, it is important to remember that the Holy Spirit took the initiative in the selection and sending of these missionaries.

"As they ministered to the Lord and fasted, the Holy Ghost said: Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." *Ac. 13: 2-4.*

AS WE STUDY THE MISSIONARY IDEA AND ITS EXPRESSION in the New Testament, we are profoundly impressed by the clearness of statement and mass of material showing the Divine authority of missions and missionary activity. In Acts 14:26 to 15:30, we find a brief report of the early missionary labors of Paul and Barnabas, also statements by Peter and James, and the decision of the council at Jerusalem regarding the question involving the conversion of the Gentiles. The remarkable thing about this is the emphasis placed upon the fact that *God was the chief operator*, working by these men to will and to do of His good pleasure. This fact is referred to no less than ten times in the brief narrative of thirty-two verses:

"They rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles."

"They declared all things that God had done with them."

"Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe."

"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did to us."

"Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them."

"Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name."

James quoting the prophecy of Amos, God speaking:

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

"That the residue of men might seek the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

"Known unto God are all his works from the beginning of the world."

"For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things."

Were there no other reason for being active in the study and support of Christian missions, a knowledge of the Divine character of the missionary idea as set forth in the Bible would in itself be a convincing incentive.

There are however other incentives that urge us to active interest in missions. We make bare mention of seven others:

1. A desire to honor Jesus Christ. He said: "If ye love Me, keep My commandments." His last message to His people is this one: "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." How can we love Him without giving heed to this command?

2. A desire for the salvation of men is another incentive. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." His greatest concern for others was their salvation, and it is He who said: "Follow Me and I will make you fishers of men."

3. What missions have done for us, directly or indirectly, as individuals, for our homes, for the communities where we live, serves as an incentive to pass on to others of the good that came to us. There is a point in the history of every man where his own history and missionary history meet.

4. The fruitfulness of missions as shown by missionary history is in itself sufficient to impress one profoundly with the more than human potency of missionary effort. Lack of information regarding this matter is the leading cause of indifference among many good people.

5. A study of the world's great need of the gospel impresses us with the largeness of the field and the immediateness of the need, and brings a call for us to do our best for the spread of the gospel. Wicked men, the false religions, and Satan himself are doing their worst to propagate evil, shall not Christian people do their best to sow the good seed of the kingdom of God in all lands?

6. The prospect of ultimate reward brings its stirring appeal for greater activity. Here is one promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

7. The prospect of the final triumph of Jesus Christ, who has committed to us the work of this gospel age, brings us inspiration and hope. Whatever may be our conception of future events in the program of God, and of the relative time of the coming of Christ, we are assured that voices in heaven will say: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

CHAPTER II

THE OLD TESTAMENT FORECAST OF CHRISTIAN MISSIONS

The Old Testament has considerable material that points to what became more clearly identified in the New Testament as bearing upon the subject of Christian missions.

THE CALL AND SENDING OF ABRAHAM gives us the first view of God's missionary plan. As we study God's dealings with Abraham and New Testament references to them, we find a forecast of what followed for world evangelization when Christ came and established the missionary plan for the dissemination of the Word of God. God said: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great and thou shalt be a blessing." *Gen. 12: 1, 2*. In the fourth chapter of Romans we find the spiritual significance of God's promise to Abraham.

ABRAHAM WAS A TYPE OF CHRIST by becoming the progenitor of a people, which God called, "My people," and to whom God said: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."

Ex. 19: 5, 6. Likewise Jesus Christ, the one sent of God to a world lost in sin, drew to Himself a people: "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that (they) should show forth the praises of him who called (them) out of darkness into light. *1 Pet. 2: 9.*

ABRAHAM WAS ALSO THE PRECURSOR OF PAUL. Faith and righteousness were the key words of the doctrine of both. Theirs was not a self-constructed theory of righteousness—not self-righteousness; but righteousness by faith in the promises of God.

"He (Abraham) staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." *Rom. 4: 20-25.* For further comparison see *Gal. 3: 8-29.*

ABRAHAM WAS A MISSIONARY INTERCESSOR and employed prayer, the greatest channel of power, in behalf of a heathen people (the Sodomites) steeped in the most degrading form of sin. His sixfold plea for the vilest and most hopeless sinners was a marvelous thing, and our consideration of Abraham as God's missionary would be incomplete without reference to it. "And the Lord said, shall I hide from Abraham that which I do, seeing that Abraham shall surely become a great nation, and all the nations of the earth shall be blessed in him?" (*Gen. 18: 17, 18*), are the introductory words of this outstanding incident.

We quote from "Short History of Christian Missions," by George Smith, LL.D.:

"The time had come for the destruction of the impenitent heathen of the vale of Siddim. Not because the nephew Lot was there, a merely passive protestor against the very grievous sin of Sodom, not from purely human pity; but as divinely-called missionary, as divinely-invited intercessor, as divinely-encouraged mediator, as covenantor of all of every race who should believe, and specially charged with the land of which Siddim was the fairest portion. Abraham appealed personally to the covenant God for mercy that the worst of heathen might repent, if only fifty, or forty-five, or forty, or thirty, or twenty or ten righteous were found in Sodom. Failing ten, even yet Abraham did not abandon hope, for he 'gat up early in the morning to the place where he stood before the Lord, and he looked, * * * and lo, the smoke of the land went up as the smoke of a furnace; and God remembered Abraham by sparing only Lot."

THE EXTENSION OF THE KINGDOM OF ISRAEL under Solomon had in it a missionary significance. It showed that the Jewish religion was primarily a missionary religion. Solomon's prayer at the dedication of the temple had this significance. We quote from it:

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name." *1 Ki. 8: 41-43.*

The seventy-second Psalm presents to us in beautiful and striking language the kingdom of Solomon as a type of the kingdom of Jesus Christ. We quote verses 17 to 19 of this Psalm:

"His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; Amen, and Amen."

PROPHECIES OF THE OLD TESTAMENT that relate directly to the ministry of Jesus, or to the spread of the gospel, or to the enlargement of the kingdom of Jesus Christ point to the missionary work of the gospel age. There are many of these prophecies, especially in Isaiah. We quote some of these:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord that he might be glorified. *Isa. 61: 1-3.*

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." * * * "O thou that tellest good tidings to Zion (margin), get thee up into the high mountain; O thou that tellest good tidings to Jerusalem (margin), lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." * * * "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." *Isa. 40: 3, 9, 11.*

"Listen, O isles, unto me; and hearken ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." * * * "Thus saith the Lord, In an acceptable time have I heard thee: and I will preserve thee, and give thee for a

covenant of the people, to establish the earth, to cause to inherit the desolate heritages." * * * "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." *Isa. 49: 1, 8, 11, 12.*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." *Isa. 52: 7.*

This brief list of missionary texts would be incomplete without quoting the text used by William Carey, pioneer missionary to India, when he preached at a meeting of the Ministers' Association at Nottingham, England, May 31, 1792.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cord, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." *Isa. 54: 2, 3.*

JONAH, GOD'S SPECIAL MISSIONARY TO NINEVEH. God sometimes specializes; that is, He sometimes selects a man and thrusts him out alone on a particular mission. Jonah was one of these men. His was a special mission to a very wicked city. God had trouble to get Jonah rightly started, just as He often has trouble with people He would use to accomplish a purpose. This brought on the fish experience.

The most remarkable thing about the story of Jonah however, is not his fish experience. That was only incidental and brief. Yet Jesus found a mention of even this experience worthwhile as a type foreshadow-

ing His own burial. Jesus no doubt knew what He was talking about.

There are several remarkable things about the story of Jonah; first, Jehovah sent him to a very wicked city to deliver a special message; second, it was a message with a tremendous meaning—"Yet forty days and Nineveh shall be overthrown"; third, the mission of Jonah was a success; fourth, God's mercy upon Nineveh was a disappointment to Jonah, and he needed a special revelation from God to set him right.

CHAPTER III

THE MISSIONARY PRINCIPLES AND PRACTICE OF JESUS AND THE APOSTLES

The missionary principles and practice of Jesus and the apostles will be considered together because Jesus chose them to be associated with Him and they were under His training and direction. He was supreme in authority over them and they were expected to follow His instructions. Whatever principles they practiced were set forth by Him. They received their commission from Him. There was this difference: the disciples had faults and were liable to commit errors, while Jesus was faultless in both principles and practice. Jesus' call of the first disciples indicated what He expected to do with them—"Follow Me, and I will make you fishers of men."

I. THE SPIRIT OF GOD WAS THE DOMINATING FORCE of their operations. The relation of the Holy Spirit to missions has already been mentioned in Chapter I. This relation existed in the work of Jesus and the apostles.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about." "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." *Lu. 4: 14, 18.* "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." *Mat. 12: 28.*

"For it is not ye that speak, but the Spirit of your Father which speaketh in you." *Mat. 10: 20.* "For the Holy Ghost

shall teach you in the same hour what ye ought to say." *Lu. 12: 12.*

The last two quoted passages had reference to times when the disciples would be brought before "magistrates and powers" to answer whatever charges might be brought against them.

After Jesus had gone away from earth and the apostles were to continue their work without Him, the supervision of the Holy Spirit was still more directly and clearly manifest as already indicated in Chapter I. This is not only proof of the Divine authority of missionary work, but also indicates its importance.

2. TEACHING, PREACHING AND HEALING WERE COMBINED in the work of Jesus and the apostles. They taught the people and preached the gospel wherever and whenever opportunity afforded. They relieved physical need and suffering in multiplied instances. Missionaries of our time do these three classes of work. A fourth class, industrial work, is often added.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." *Mat. 4: 23.*

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also." *Ac. 15: 35.* "There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." *Ac. 5: 16.*

That the apostles had power to work miracles is evident. This not only brought relief to the suffering, but it also helped to give them prestige in their efforts in behalf of the spiritual needs of the people. Chris-

tian experience has shown however, that with our present knowledge of the prevention and cure of diseases; the working of miracles, apart from the use of means within our knowledge and reach, is not usually a necessity. Neither is Christianity in need of this kind of proof as in the days of the apostles.

Upon the other hand; miracles are still a possibility, and occur when their working is in accordance with the will of God. There is also very frequent healing of the sick in answer to prayer. The casting out of demons in modern times has also occurred. See *"Demon Possession and Allied Themes,"* by Rev. John L. Nevius, D.D. Doctor Nevius was for forty years a missionary to China.

3. THE MESSAGE OF JESUS AND THE APOSTLES WAS UNIQUE AND POWERFUL. It was new and startling. The world had never heard its like. Of Jesus it is written: "The people were astonished at His doctrine; for He taught them as one having authority and not as the scribes." To some hearers His words had a joyful sound, and we read that "the common people heard Him gladly." Others were maddened because His message to them was a rebuke to selfishness, hypocrisy, pride and unbelief. Still others were perplexed, as in the case of the officers who failed to arrest Him, giving as their reason: "Never man spake like this man."

The preaching and teaching of the apostles had a similar effect. Wherever they went the people were stirred. Their preaching produced commotion and wonder. The effect produced depended upon how the

hearers received the word. Of one place we read: "And there was great joy in that city"; of another place, "Having stoned Paul, (they) drew him out of the city, supposing he had been dead."

Let it be remembered that it was not agitation upon the part of Jesus or the apostles that caused the unusual excitement among the people, for they (the preachers) were always calm, serious and deliberate, though intensely in earnest. There was no attempt at the spectacular, nor did they indulge in oratorical display. The message of these men, delivered in simple and terse style, and the power of the Spirit back of the message deeply stirred the people. See Peter's discourse in *Acts 2 and 10*, and Paul's in *Acts 13*.

THE "GOSPEL OF THE KINGDOM" was the keynote of their preaching. It was the good news that the Son of man came to "Seek and to save that which was lost." Jesus gave the gist of this good news to Nicodemus in *John 3: 14-16*.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

JESUS INVITES THE PEOPLE TO HIMSELF. He Himself is the embodiment of His own message of love, and is its expression.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

"I am the good shepherd; the good shepherd giveth his life for the sheep."

"If any man thirst, let him come unto me and drink."

"He that believeth on me hath everlasting life. I am that bread of life."

"I am the way the truth and the life; no man cometh unto the Father but by me."

"I am the resurrection and the life; he that believeth on me, though he were dead, yet shall be live."

THE APOSTLES PREACHED JESUS crucified and risen from the dead, and that salvation is by Him alone.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." *Ac. 4: 12.*

They went forth in the twofold capacity as ministers of the gospel and witnesses to its power. They obeyed the last command of Jesus when He said: "Ye shall be witnesses unto Me."

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." *Ac. 5: 29-32.*

4. BOTH JESUS AND THE APOSTLES ASSOCIATED OTHERS WITH THEM in the work of making known the good news of the kingdom. A prominent instance is the sending out of the seventy as described in *Luke 10*. We remember also that the healed demoniac was sent to his friends to tell what great things the Lord had done for him. We also notice that women co-operated with Jesus and the apostles. *See Luke 8: 1-3*, and the names found in *Romans 16*.

After Pentecost and the organization of the Church, the spirit of missions soon became universal among believers.

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Therefore they that were scattered abroad went everywhere preaching the word." *Ac. 8: 1, 4.*

Previous to the preaching of Peter at the house of Cornelius, the preaching of the gospel by the apostles was limited to Jewish auditors. (See *Acts 11: 19*); but from that time there came a change (See *Acts 11: 20, 21*). A little later the Council at Jerusalem took definite action in regard to the matter (See *Acts 15*), and both Jews and Gentiles received attention.

5. UNCEASING AGGRESSIVENESS characterized the missionary activities of Jesus and the apostles. All through the brief history given us we observe intense earnestness and activity. They evidently felt the great weight of responsibility resting upon them and had a broad view of the whitened harvest.

What a busy ministry was that of Jesus, until He could say to the Father: "I have finished the work which Thou gavest Me to do." While about His work, we hear Him say at one time: "I must preach the kingdom of God to other cities also: for therefore am I sent." At another time He exclaimed: "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work."

And Paul, the greatest missionary of apostolic times, sums up his effort at Ephesus as follows:

"I kept back nothing that was profitable unto you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. * * * Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God * * * Therefore watch and remember, that by the space of three years I ceased not to warn every one night and day with tears."

6. THE OPPOSITION OF SATAN AND WICKED PERSONS did not deter Jesus at any time, nor the apostles after the enduement of power at Pentecost. In the face of every opposing power, and despite all obstacles and difficulties, these leaders continued to press their work with vigor until God called them to Himself. That the opposition was fierce and relentless was almost constantly manifest.

The foes of Jesus were busy and bitter against Him from the time of His temptation in the wilderness until the last hours of His earth life. The good He did for others did not allay the opposition against Him and the work He was doing, yet He pursued His ministry, scattering blessings wherever He went.

Such was also the experience of the apostles: "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus." With fixed purpose Paul expressed himself: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and

the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

7. THE CHURCH FOUNDED BY JESUS CHRIST is the institution intended to conserve the results of missionary endeavor and to continue to propagate the gospel by various means until Jesus comes. Jesus said: “I will build My church; and the gates of hell shall not prevail against it.”

“And the Lord added unto the church daily such as should be saved (Those who were being saved R. V.)” *Acts 2: 47.*

“Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.” *Acts 11: 22.*

“Now there were in the church that was at Antioch certain prophets and teachers; * * * as they ministered unto the Lord and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul for the work whereunto I have called them.’” *Acts 13: 1, 2.*

CHAPTER IV

CHRISTIAN EXPERIENCE AND MISSIONS

Reference is here made to that aspect of Christian experience which is the result of a heart knowledge of Jesus Christ as our personal Saviour. The "fruit of the Spirit" is begotten in us, the first and chief manifestation of which is love. Paul explains his intensity of interest for the Corinthians, among whom he had labored so successfully as missionary, by writing to them: "For whether we be beside ourselves it is to God or whether we be sober it is for your cause; for the love of Christ constraineth us."

LOVE IS THE CONSTRAINING MOTIVE in behalf of our salvation. It was love that moved God to give His Son for the redemption of the world: "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." Jesus gave expression to the motive that prompted Him to give His life for us when He said: "Greater love hath no man than this, that a man lay down his life for his friends"; then He added: "Ye are my friends, if ye do whatsoever I command you."

WHEN WE ARE ATTRACTED TO CHRIST so that we look upon Him as our Saviour, we want others to be attracted to Him also. When Andrew received the gospel message and followed Christ, it is written of him that "He first findeth his own brother Simon, and

saith unto him, We have found the Messiah, which is, being interpreted, the Christ." An intelligent understanding of the meaning of missions and the world's need of the gospel, coupled with a genuine Christian experience will surely prompt one to become an active supporter of missions.

May it not be said of one who, although, professing to be a Christian, yet failing to do something for the salvation of others, "He that loveth not knoweth not God, for God is love." Did not Jesus say: "If ye love Me keep My commandments"?

WE QUOTE HEREWITH FROM ROBERT E. SPEER, THAT EMINENT AUTHORITY on the subject of missions, and a man whose influence is felt throughout Christendom as a leader in Christian thought and action:

"If in our conviction and experience we are sure that in Christ we possess a great good, then we will give Him to the world—not otherwise, no matter how much we may talk about last commands and 'great commissions.'"

"If Christ means nothing to us, we shall surely not go to the trouble of taking Him to the world. Christianity, of course, asserts that Christ means everything to the believer, and surely if he does, the believer will be driven by an overmastering desire to make known to all the glad tidings of so great a salvation. The missionary enterprise is the surest evidence of the esteem in which Christ is held. The Church that is doing nothing to extend His knowledge to the heathen world is furnishing such proof that Christ means little to it as no amount of verbal worship or protestation of devotion can annul."

"What shall be said of any Christians who do not share in the missionary enterprise? This, that they are either culpably ignorant and thoughtless, culpable in that either they or their teachers are to blame, or else that their Christianity is a fic-

titious thing, a sham, a travesty. And in either case consider the moral horror of it. Here are men who profess to possess a divine salvation, pure and perfect, and to believe that all men need this salvation and that it is adequate for all and intended for all, and yet do nothing to give it to those who have an equal right to it."

"Missions, accordingly, are not only the expression of the Church's interest in the world; they are the evidence of her love of her Lord and the proof of the honor and integrity of her own life." *"Missionary Principles,"* pages 11, 14, 15.

ARTHUR J. BROWN, one of the secretaries of the Presbyterian Board of Missions, in his book, *"The Foreign Missionary,"* gives this point special emphasis:

"The Souls Experience in Christ.—In proportion as this is genuine and deep, will we desire to communicate it to others. *Propagation is a law of the spiritual life.* The genius of Christianity is expansive. Its inherent tendency is to propagate itself. A living organism must grow or die. The church that is not missionary will become atrophied. All virile faith prompts its possessor to seek others. Ruskin reminds us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it.

"No external authority, however commanding, can take the place of this internal motive. It led Paul to exclaim, 'Woe is me if I preach not the gospel!' It made him plead 'with tears' that men would turn to God; and become 'all things to all men, that "he" might by all means save some.'

"People who say that they do not believe in foreign missions, are usually quite unconscious of the indictment that they bring against their own spiritual experience. The man who has no religion of his own that he values of course is not interested in the effort to make it known to others. It is true, one may be simply ignorant of the content of his faith or the real character of the missionary movement, but as a rule those who know the real meaning of the Christian experience are conscious of an over-mastering impulse to communicate it to others.

"Foreign missionary interest presupposes breadth of soul. Any one can love his own family, but *it takes a high-souled man to love all men*. He who has that which the world needs is debtor to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His followers to missionary activity and zeal. The question whether the heathen really need Christ may be answered by the counter question: Do we need Him? and the intensity of our desire to tell them of Christ will be in exact proportion to the intensity of our own sense of need."

DR. MURRAY MITCHELL, in "Report of the Second Decennial Missionary Conference," held in Calcutta, 1882-1883, expresses in the following prayer the longing of the soul for that quality which moved Christ to pity for those who are in darkness:

"Give me Thy heart, O Christ! Thy love untold
That I like Thee may pity, like Thee may preach.
For round me spreads on every side a waste
Drearer than that which moved Thy soul to sadness;
No ray hath pierced this immemorial gloom;
And scarce these darkened toiling myriads taste
Even a few drops of fleeting earthly gladness,
As they move on, slow, silent, to the tomb."



Rev. B. J. Smoyer
Corresponding Secretary, 1891-1895

CHAPTER V

THE PRINCIPLE OF SELF-SACRIFICE IN MISSIONS

“Whosoever shall lose his life for my sake and the Gospel’s, the same shall save it.” *Mark 8: 35*. This Scripture expresses a leading principle of Christian missions which must not be overlooked. Missions are on a higher plane than any mere human propaganda. There is nothing mean or cheap about the principles upon which Christian missions are founded. They are worth everything that any one can put into them, for they have to do with the gospel of the kingdom of our Lord and Saviour Jesus Christ.

The principles upon which missions are founded cost the life of the Son of God. Jesus Himself declared: “The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many.” This reveals two aspects under which Jesus gave His life for the propagation of the gospel: First, He gave His earth life as the Son of man to minister to others; second, He yielded His life by dying upon the cross to make the gospel of the kingdom available for every creature.

The words of Jesus quoted above have their counterpart in *Rev. 12: 11*, where we read: “They loved not their life even unto death” (R. V.). The former is a statement *going before* the act of giving one’s life for

Jesus and the gospel's sake; while the latter *afterward* indicates the motive that enabled the overcomers in the conflict with Satan to gain the victory "By the blood of the lamb and the word of their testimony." The overcomers had acted upon the principle as set forth by Jesus; that is, they had faith in His atoning blood and had been witnesses for Him at whatever cost, even the sacrifice of life.

Before Jesus went to the cross He had declared that, "This gospel of the kingdom shall be preached in all the world as a witness to all nations"; and, after He had given His own life to make the gospel available for all, He said, "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Missionary work is witnessing for Jesus "Unto the uttermost part of the earth." It calls for the yielding of life unto His service for the spread of the gospel, and in frequent instances it means the sacrifice of life, "even unto death." And he who would be a sustainer of missionary work by prayer or by the contribution of money should do it in a spirit of unselfishness and self-sacrifice, for by so doing he becomes a partaker of the real spirit of missions and a sharer of the missionary's reward.

"HE THAT LOSETH HIS LIFE FOR MY SAKE AND THE GOSPEL'S." The real missionary pays this price, even though he may never be called upon to sacrifice life by martyrdom. Missionaries have in thousands of instances, especially pioneers in heathen lands, labored for many years under conditions which fre-

quently brought their lives into jeopardy. But the list of martyrs is also a very long one, and it has been truly said that "The blood of the martyrs is the seed of the Church."

The prophecy of Jesus to Peter: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not," could since that time have been applied in thousands of instances. It is said of the apostles that all of them suffered martyrdom except John. Hebrews eleven tells of martyrs of Old Testament times, and the list has been indefinitely extended in this gospel age. The blood of martyrdom has flowed freely, and the end is not yet.

IF WE COULD SEE THE LIST of those who yielded their lives for the gospel's sake in the ten persecutions, A. D. 64 to 303, when paganism attempted the overthrow of the power of the gospel, we would be amazed at the price paid that the world should not be without witness that the "Gospel is the power of God unto salvation to every one that believeth."

But when these persecutions were ended and finally Constantine professed Christianity about the year 325, the great battle between the forces of light and the forces of darkness was not over. The early Church added to her list of missionary martyrs from time to time as the years went by, for the gospel message will not and cannot be silenced. A notable example was that of Boniface, who, after having preached the gospel to hundreds of thousands of pagans and baptized many thousands, when attempting again to carry the

gospel into Holland, at the age of 75 years, "Pillowed his head on a volume of the gospels and calmly received the sword-stroke that gave him a martyr's crown."

SO ALSO THE PERIOD OF MEDIAEVAL MISSIONS, from the year 800 A. D. to the period of the Reformation, produced its illustrious examples of self-sacrifice. The name of Raymond Lull (1235-1315), who was the first missionary to the Mohammedans, shines with a peculiar luster in missionary history. Lull was perhaps the greatest of missionaries to the Mohammedans. He sealed his witness to Christ with his blood, being siezed while preaching, dragged out of town and stoned to death.

THE SPIRIT OF THE TITLE OF THIS CHAPTER was no less manifest in the Reformation, though that was only indirectly missionary. At that time God needed men to set the Church right, so that she could again bear living testimony to the power of Christ. To this end He raised up men from Wyclif and Huss to Luther and Knox, not as missionaries to paganism, but as home missionaries to Christendom. With what self-sacrifice and devotion they fulfilled their calling is a matter of history. They belong to that immortal class who "Loved not their lives even unto death."

As we think of the Seventeenth and Eighteenth Centuries, we call to mind such awakenings as Pietism in Germany, and Wesleyanism in England and America; we think of the Moravians and the Puritans, we think of prayer bands formed in Europe, Great Britain and America; we think of such men as Eliot, Franke, Spener, Gossner, Zinzendorf, the Wesleys, White-

field, Jonathan Edwards, David Brainerd and others. God used these awakenings and men to prepare the soil from which sprang modern missions material. The self-forgetfulness and privations of these men showed that "They loved not their lives."

WE NOW COME TO THE PERIOD OF MODERN MISSIONS, beginning in 1793 when William Carey went to India. This period of missionary history has produced thousands of missionary heroes and heroines, who manifested the same spirit of devotion and self-sacrifice as did the apostles. Many, many hundreds of them suffered martyrdom. Thousands who were spared from a violent death at the hands of enemies of the cross were in jeopardy day after day, month after month, year after year, not knowing what would befall them at any time. They endured afflictions, suffered hardships of every conceivable kind, lived a life of isolation from the common enjoyments, comforts and advantages of Christian civilization; often hungry and thirsty, weary unto prostration, suffering from cold in a frigid climate or burning under a tropical sun, racked with bodily pains or sick with fevers, often disappointed and friendless; weak or dying; they endured "As seeing Him who is invisible." Through all their trying experiences they "Loved not their lives even unto death."

Limited space forbids everything but a brief reference to a few prominent missionaries of modern times, and this reference only with the view to illustrate the principle introduced by this chapter.

BEGINNING WITH OUR OWN COUNTRY: few of us appreciate what we owe to the sacrificial lives of our

pioneer home missionaries. What good there is in this country—morally, educationally, socially, politically, as well as religiously, is due primarily to the work and influence of the pioneer missionary. In labors abundant, with unstinted sacrifices and heroic devotion to God and country he has stood for the pure gospel of the Son of God, and for the highest ideals of citizenship and community life.

MARCUS WHITMAN, M.D., WAS A NOTABLE EXAMPLE. It was in 1836 when he and his bride accompanied by Rev. H. H. Spaulding and wife made the first wagon tracks across the Rocky Mountains, going from New York State to be missionaries in the Territory of Oregon. The heroic ladies were the first women to cross the Rockies. So perilous and exhausting was the four months' journey of 3,500 miles that it almost cost the life of Mrs. Spaulding.

It was the opening up of a new era for that great stretch of empire beyond the Rockies. After six years of successful labor among the Indians, Doctor Whitman accidentally discovered a plot to deprive the United States of the rich northwestern section now covered by the States of Oregon and Washington. Prompted by loyalty to country Doctor Whitman saddled a horse (or mule) for a journey to Washington, D. C., to notify President Tyler and Secretary of State Daniel Webster. No man ever undertook a more perilous trip. From St. Louis the journey to Washington was by stage.

That trip resulted in saving that section of our country. Whitman began a white settlement by taking back with him 871 persons, 111 wagons and 2,000 head of

cattle and horses. About four years later, while ministering to the Indians, he and his wife, and twelve others were murdered by those for whose benefit they had given their lives. "They loved not their lives even unto death."

IT WAS WILLIAM CAREY, PIONEER MISSIONARY to India, who took for his watchword: "Expect great things from God; attempt great things for God." For forty-three years he pressed onward; no obstacle, however formidable, swerved him from his purpose "To be useful in laying the foundation of the Church of Christ in India."

ROBERT MORRISON, PIONEER MISSIONARY TO CHINA, was accosted by the ship's captain: "And so, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" "No, sir, I expect God will"; was Mr. Morrison's reply. Aside from the tremendous opposition and the enormous difficulties he encountered, single-handed and alone, he was soon handicapped by failing health because of incessant study and prodigious labors in the construction of a Chinese grammar and a Chinese dictionary, until utterly exhausted, after twenty-seven years of self-sacrificing toil, he fell a victim to fever. He had given all of himself, and had laid a solid foundation for others to build upon.

ROBERT AND MARY MOFFAT WERE A NOBLE PAIR. For fifty-three years they were God's host in Africa. Undaunted courage, unflagging perseverance and almost superhuman endurance characterized their labors. Theirs was a life of privations, hardships and unceasing toil. That they held out so long was a miracle of

the sustaining care of Him who said: "Lo, I am with you alway." "They loved not their life" that they might win other lives.

DAVID LIVINGSTONE IN AFRICA. Who has not read or heard about him? He ranks among the greatest of the world's explorers, but he was always and above all, in his own purpose, a missionary. No more remarkable example of one who belongs to the class who "Loved not their life even unto death" can be found. Traveling in an unknown continent, among uncivilized tribes; in perils of jungles, in perils of waters, in perils in the wilderness, in perils of fevers, in perils of wild beasts (once bitten by a lion), in perils by hostile natives, "in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness"; care-worn and foot-sore, emaciated by dysenteries, exhausted by multiplied toils in behalf of those for whom he was giving his life: after thirty-three years of marvelous endurance, his redeemed spirit took its flight while upon his knees in prayer. What a song the angels must have sung when that redeemed spirit came "Sweeping through the gates, washed by the blood of the Lamb."

SHE HATH DONE WHAT SHE COULD was the encomium pronounced by Jesus upon the woman that brought the alabaster box of precious ointment with which she anointed her Lord. Since that time a great multitude of women have brought a fully consecrated life to Him which has been as precious ointment for the honor of His name, bringing its fragrance to many lives.

THE MISSIONARY ROLL HAS MANY NAMES OF HONORABLE WOMEN who "Loved not their lives even unto death." Reference has already been made to Mary, the wife of Robert Moffat. There was another Mary Moffat, a daughter of Mrs. Moffat, who became the wife of the immortal David Livingstone. Mrs. Hannah Marshman, wife of Rev. Joshua Marshman, the first missionary to the women of India is said to have been "A Martha and Mary in one, always listening to the voice of the Master, yet always doing the many things He entrusted to her without feeling cumbered or irritable or envious." Eliza Agnew went to Ceylon at the age of thirty years and became the head of a Boarding School. She labored on for forty-three years, without going home once for a rest or change. When asked: "Are you going to America for a vacation?" she would reply, "No; I have no time to do so. I am too busy." The people called her, "The mother of a thousand daughters."

LUKE, "THE BELOVED PHYSICIAN," has had many successors in missionary consecration and labors. David Livingstone was not only an ordained minister, but he also had a medical diploma. His was a ministry of healing as well as teaching. Among the prominent medical missionaries to China were Dr. Peter Parker and John Kenneth MacKenzie. The latter was stricken with smallpox in the midst of his labors and died. To forego the hope of a large medical practice with its emoluments in the home land, and throw one's self into the midst of heathendom with its unsanitary conditions and its utter lack of medical knowledge, requires no small degree of self-denial and faith in God.

JOHN SCUDDER, M.D., PIONEER MEDICAL MISSIONARY TO CEYLON, afterward transferred to India, was another one who put in a strenuous life praying, preaching, healing, writing for publication; that he might bring relief to the distressed and interest others in bringing the gospel to millions. John Scudder and wife gave to India eight sons, two grandsons and two granddaughters who became missionaries.

THE PEN CAN SCARCELY BE RESTRAINED from making special mention of many others, but lack of space forbids, since this is not a history nor a biographical sketch book. We add yet a few more names of other prominent men and women who "Loved not their lives even unto death." Bishop William Taylor, the man with a world vision; home missionary in the hills of Virginia and Maryland, in the city of Baltimore, the first Methodist missionary in San Francisco, then to South America, then to India, and finally Bishop of Africa for the Methodist Episcopal Church.

HENRY MARTYN, pioneer missionary to India and Persia, was overcome by fever and died of utter prostration at the early age of thirty-two years.

JAMES CALVERT, pioneer missionary to the Fiji Island, "Many times in imminent peril, when natives surprised him, gathered about him, brandished clubs, leveled guns and threatened to kill him as they sang their hideous death song." Finally through his efforts cannibalism, widow strangling and infanticide gave way to the power of the gospel.

HUDSON TAYLOR: A name that stands for overcoming faith in God! The China Inland Mission, with its 1,062 foreign missionaries and 2,762 native workers,

distributed in sixteen of the eighteen provinces of China, with the marvelous results accomplished, is Hudson Taylor's monument. What an investment of a life!

CYRUS HAMLIN, missionary to Turkey and founder of Robert College, met cruel and merciless opposition on every hand, but he despaired not. When ready to fix upon a site for a college, it required seven years of painful, persevering effort to secure a place.

BISHOP JAMES HANNINGTON, the martyr of Eastern Africa, labored in the wilds of darkest Africa, in jungles filled with wild beasts, amid hostile tribes, facing treachery with indomitable courage until finally captured by a hostile band, and after seven days of torture, was murdered at the age of thirty-eight years.

BISHOP JOHN C. PATTESON, the martyr of Malanesia; Griffith John and John Livingstone Nevius, missionaries to China; James Chalmers, the martyr of New Guinea; Alexander Duff, pioneer missionary to India; Adoniram Judson and his "Ann of Ava," missionaries to Burma; John G. Paton, missionary to the New Hebrides; John Williams, martyr missionary of Polynesia, and hundreds of others belong to the same class of those who "Loved not their life."

WE CANNOT FORGET CLARA A. SWAIN, M.D., "the first medical woman in Asia," and the first fully equipped and qualified woman ever sent into any part of the non-Christian world with a physician's certificate, and who gave twenty-six years of self-forgelful toil for the alleviation of suffering and distress. Neither can we forget the heroism of Miss Annie Taylor in Tibet, in what she underwent by way of suffering and dangers;

often writing in her diary: "God will take care of me." Neither can we forget Fidelia Fiske in Persia, nor Doctor Martha Sheldon, who labored in the Himalaya Mountains for twenty-four years that she might reach the Tibetans as they passed through with their flocks. As we think of these and many other women "Who ministered unto Him of their substance," and of the men who, having renounced worldly pleasures and emoluments, gave their all for others, there comes to mind what the author of the book of Hebrews wrote regarding the heroes and heroines of faith: "Of whom the world was not worthy."

THIS CHAPTER MUST NOT CLOSE WITHOUT A BRIEF REFERENCE to missionaries of our own Church who "Loved not their lives," but gave them cheerfully for the cause of missions. If we could see the record of self-denial, privations, suffering, hard problems and toil of many of our pioneer home missionaries, we would be amazed at what they endured and did that others might have the gospel and Christian privileges, and the advantages of a Christian community, and that they might leave a godly heritage for their children and grandchildren. There were long trips away from home, often leaving wife and children battling to "keep the wolf from the door"; trips of 100, 200, 300 or more miles in sparsely settled communities, looking up the pioneers of those early days, bringing them the message of hope for time and eternity.

In many sections wagon roads were few and they must follow a narrow path for miles through a dense forest, or a dimly-outlined track over the broad prairies, which had no fences but the horizon in the

far-away distance. Bridges across streams were not yet, so the faithful horse is persuaded to wade through, the missionary sometimes not knowing whether he would land safely on the other side or not. No churches to preach in, so cabins, sod houses or dugouts were turned into places of worship. When at last the country school house was built, missionary and people were glad. The writer need only go back to the generation preceding him when such conditions as here named were common.

Sometimes the pioneer missionary was drenched to the skin with rain that poured upon him in torrents, or perhaps caught in a western blizzard and almost froze before finding shelter. Indeed, only one generation ago, the missionary sometimes slept out on the prairie or shared the scant rations and the simple accommodations of the early settler. Salary? There wasn't much, only barely enough to keep the body covered, and of luxuries these missionaries knew nothing.

And in the earlier days, when there were no phones, when railroads were few, and when the missionary was far out of reach of communication with his family, he sometimes returned from an extended itinerary to find the newly-made grave of a dear child. Oh, it cost something to scatter the gospel seed and to plant churches in this land where Christian institutions now abound. Could the history of it all be written it would reveal heroism and courage, faith and perseverance, sacrifice and labor of the highest class.

"THEY LOVED NOT THEIR LIVES EVEN UNTO DEATH" can also be said of our foreign missionaries.

We think of Doctor and Mrs. Frederick Kreckler, and Rev. Jacob Hartzler and wife, missionaries to Japan. Many of us yet living knew them. We think of our pioneers in Hunan, China. We think of our Brother and Sister Guintier in Northern Nigeria, Africa. These left their all that they might be witnesses unto Him among the millions that know not Christ. Can we enter into fellowship with their sacrifices? Can we realize what they are doing and why they are doing it? Can we count the cost of what it costs them to willingly undertake the tasks they are attempting?

SUPERINTENDENT C. NEWTON DUBS AND MRS. DUBS opened up the way by entering the city of Changsha, Mrs. Dubs being the first to undertake work among women in that city. What it meant of sacrifice and toil for this first pair, in a country dense with heathenism and desperately opposed to everything foreign, it would be impossible to relate, for we do not know; only they knew this and God knows. We remember that Mrs. Dubs lay in a hospital at Shanghai, a thousand miles from the mission field and thousands of miles away from friends in the home land, the first place that could be found where her weary, sick body could be laid; and that there she suffered for months, slowly dying; and that her final request was to be buried among those for whom she had given her life. She had toiled for others, "Even unto death."

NEITHER DO WE FORGET REV. A. C. LINDENMEYER, who spared not himself, and how he finally yielded up his life on a boat, many miles away from every medical aid.

MRS. LILLA (SNYDER) VOSS next comes to mind. She too "Loved not her life even unto death." With what devotion she labored for the women whom she had gathered about her, as long as any strength remained. Superintendent Dubs offered to bring her home, where she might have the ministry of friends at home and where life might have been prolonged, but she asked to remain at her chosen work until the end.

AND THE OTHER MISSIONARIES have willingly endured every hardship they have met, and have performed their duties at any cost of inconvenience to themselves. They have been opposed in almost every conceivable way, they have been robbed and deceived by those whose good they sought. They have suffered in body, mind, and spirit. They have been sick, without friends to minister to them, they have been worn and weary, and disheartened by obstacles well-nigh insurmountable. They have been in perils seen and unseen. They have gone through flood and war and fire. Some of them have had their homes destroyed, losing everything. One of them, Rev. C. A. Fuessle, after being overcome with a fatal illness, came home to die. In three cases, parents laid away the bodies of dear children in the far away land to await the morning of the resurrection. They have stood every test that has come to them.

In the midst of never-to-be-forgotten experiences in the war between Northern and Southern forces in 1918, our missionaries displayed a heroism, in defense of our people, especially women and children, and in defense of our properties, such as has never been surpassed by its courage and devotion to the welfare of

humanity. In the lower end of the city of Liling, where our church, chapel and schools were located, Missionaries T. S. Knecht and A. E. Lehman, were fearless in their efforts to stem the tide of riot and to protect the helpless, and care for their own families. In the upper end of the city, where the hospital, dispensary and Albright Preparatory School are located, Doctor Niebel, although the only foreign man in that section of the city during the fateful seventh day of May, succeeded in preventing the murder of the sick and wounded soldiers under his care and protecting his own household. At Siangtan, Yuhsien and Chaling, our missionaries were also in peril, and manifested similar heroism and courage. Rev. and Mrs. Guinter in Africa, who passed through three dangerous epidemics last year are no less heroic and self-sacrificing.

IN ADDITION TO THOSE WHOSE NAMES HAVE ALREADY BEEN MENTIONED we think of the Shambaughes, the Ritzmans, the Vosses, the Dunlaps, the Talbotts, the Suhrs, the Kauffmans, the Shorts, the Sanders, Doctor Welch; and the Misses Hasenpflug, Gohn, Hobein, Wolf and Magness. These are now going forward in their well-chosen work, and will continue to go forward until God orders otherwise.

The following are later recruits, who gladly renounce all, to do service with those who entered before: Rev. Homer H. Dubs and wife, Mrs. Dr. Welch, Miss Elvira Strunk, Miss Maude Leyda, and Rev. H. C. Anderson. These are not dismayed because of the perils through which the others have passed; but gladly take up the blessed service, not knowing the things that shall befall them.

CHAPTER VI

EVANGELICAL MISSIONARY BEGINNINGS IN THE DAYS OF JACOB ALBRIGHT

BY WAY OF ELUCIDATION: We keep in mind the fact that prior to the year 1894 there was no organized body bearing the name "United Evangelical Church." The ministers and people that took organized form under this name in that year were a part of "The Evangelical Association of North America," of which Rev. Jacob Albright was the founder. In the years 1891-94 an unfortunate Church division occurred which resulted in two bodies: "The Evangelical Association of North America" and "The United Evangelical Church," both of which are the spiritual descendants of Jacob Albright. It was quite fitting, satisfactory and enjoyable when, in September, 1916, they joined together in a Centennial Celebration, commemorating the following contemporary events: (1) The building of the first church and the establishment of the Evangelical Printing House; (2) The call and holding of the first General Conference; (3) The adoption of the name "The Evangelical Association of North America"; (4) The sending of the first missionaries to the State of Ohio.

JACOB ALBRIGHT AND HIS COLABORERS were missionaries in spirit and in method, and the Church they founded has continued to manifest a missionary spirit. With us, real church loyalty includes a missionary spirit. The founders of our Church confined their labors to the Pennsylvania Germans "Whose forefathers had fled from the European Fatherland on account of war, religious persecution and civil oppression." (See Chapter I of Rev. A. Stapleton's "Old Time Evangelical Evangelism").

The following testimony indicates Albright's intense passion for the religious welfare of his kindred and for all mankind.

ALBRIGHT'S TESTIMONY reads: "I was pervaded with a burning love toward God and His children and all mankind. It was this love which the grace of God shed in my heart that led me to see the great decline of experimental religion among the German people. I felt for them. I saw in them my brethren and sincerely wished them the happiness that was mine. With such feelings I often fell upon my knees and with burning tears besought God that He would lead them into the way of truth, and that they might have pure and exemplary teachers, who would preach the gospel in its power, that the dead and sleeping professors of religion might be aroused from their sleep of sin and brought to a true life of godliness, so that they might be also partakers of the blessed peace with God and the fellowship of the Holy Ghost."

ALBRIGHT'S DISTINCTIVE MISSION was of the Jonah type. That is, he was one of the class of persons that God selects and thrusts out to do a special work. Church history shows us that at times the visible Church has been too narrow in her view, or too slow or unspiritual to fulfill her mission as an evangelizing agency. In such times as these God finds a Philip, or a Paul, or a Raymond Lull, or a John Huss, or a Martin Luther, or a Melancthon, or a John Knox, or a John Wesley, or a Jacob Albright, or a Dwight L. Moody; and thrusts him out alone, as it were, to do some special work He wants done. The results of such

a man's efforts usually take a wider range than he had anticipated, and in some cases has led to the organization of a separate church body.*

AGGRESSIVE AND EXTENSIVE EVANGELISM was the chief characteristic of the labors of the men of the time of Albright, and by this they manifested a missionary spirit. They did not call their fields of labor missions, they called them circuits. They did not draw any missionary money for there was no place to draw any from. They had no missionary society, for everything remained yet to be organized. They were often in need of pecuniary help and entirely worthy of it, but did the best they could without it. We can hardly appreciate the self-sacrifice under which they toiled and suffered. Their supreme passion was to save souls and to "Feed the flock of God."

ALBRIGHT HIMSELF BEGAN BY DOING EXTENSIVE MISSIONARY WORK. He began about the year 1796 as an

*The author, while deprecating every kind of narrow sectarianism and church bigotry that prevents coöperation in the things of the kingdom of God, believes, nevertheless, that denominationalism in itself is not an evil, and that certain organized bodies of believers have been brought into being by force of circumstances that gave them a distinctive place within the Church of Jesus Christ. And further, while it is evident that there are far too many separate denominations and especially denominational divisions that might have been avoided, and that ought to unite organically; yet, upon the other hand, the author believes that Christian people will be one body only when Jesus Christ Himself shall be in full and complete control, and when He shall "Present it (the Church) to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

independent evangelist. "The first tangible evidence we have of his ministry was at the dedication of a Reformed church at Schaefferstown, Lebanon County, Pa., October 8, 1797, where he began to preach to an overflow assembly in the open market shed near the church, but was attacked by a mob and the meeting broken up." In his brief career as a preacher he established many preaching places. In Pennsylvania his tours extended over the counties of Lebanon, Berks, Bucks, Montgomery, Schuylkill, Lehigh, Northampton, Lancaster, York, Dauphin, Perry, Juniata, Snyder, Union and Centre. His labors also extended south and west in the Cumberland Valley of Pennsylvania, going down into Maryland and Virginia, and westward from the Cumberland Valley across the counties of Franklin and Bedford; and finally he and his colaborers crossed the mountains into Cambria County, in the vicinity of where the city of Johnstown now stands and which has become such an Evangelical center. It is worthy of special notice that nearly all the sections visited by Jacob Albright have become Evangelical strongholds.

It is well to remember that the preaching tours of Albright and his colaborers were not a visitation of churches, but that they did pioneer work, visiting the people in their homes; preaching in dwelling houses, in barns, in market places, and wherever people would listen to the gospel message. The first church edifice was not built until 1816, seven years after Albright's death. Jacob Albright kept on with his missionary itineraries until overcome by exhaustion from strenu-

ous labors and disease. He died May 18, 1808, aged forty-nine years.

"Soon after his conversion, Jacob Albright became a member of the Methodist Church, though the services of these people were almost exclusively English. He became an exhorter in the class to which he belonged and was given an exhorter's license, which gave him authority as a lay minister. From what occurred about ten years after Albright had organized his first class, we think it probable that had the Methodist leaders of that time been willing to allow distinctive work among the Pennsylvania Germans, a union would have been effected with that body; but Bishop Asbury considered such distinctive work 'impractical.'

"From Rev. A. Stapleton's *'Old Time Evangelical Evangelism'* we learn that an assembly which convened at the home of Samuel Leaser in Berks County, Pa., Jacob Albright and his two assistants, John Walter and Abraham Leaser, and fourteen laymen representing the various classes that had been organized were present. At this assembly the following business was transacted:

"(1) They declared themselves an ecclesiastical organization and adopted the Holy Scriptures as their guide and rule of faith.

"(2) They declared Jacob Albright a minister of the gospel, in the full sense of the word, and recognized him as their teacher and overseer.

"(3) He was solemnly ordained as such by his assistants, John Walter and Abraham Leaser.

"(4) He was then given a certificate signed by all present as follows:

"From the Elders and Brethren of His Society of Evangelical Friends:

"We the undersigned Evangelical and Christian friends, declare and recognize Jacob Albright as a genuine Evangelical preacher in word and deed, and a believer in the Universal Christian Church and the communion of saints.

"Given in the State of Pennsylvania, Nov. 5, 1803.

"This was a simple transaction, but had a far-reaching meaning. It appears that soon after this, these missionary evangelists called themselves 'Evangelical' preachers."

JOHN WALTER AND ABRAHAM LEESER were Jacob Albright's first assistants, the former beginning in 1802 and the latter in 1803. John Walter was a member of the first class Albright organized. This was in Bucks County, Pa. Walter was but twenty years of age when he began his ministry as the first assistant of Jacob Albright. He is said to have been a man of "untiring zeal and powerful eloquence." His incessant labors broke his health as early as 1813 and he died in 1818. Abraham Leeser was of "mild and quiet disposition," but not strong constitutionally, so that he was necessitated to retire from the active ministry after only two years of labor and died soon after. These two men are of special note from the fact that they ordained Jacob Albright, as previously stated.

The next person to become associated with Albright in ministerial labors was Alexander Jamison in 1804, but he did not continue in this relation long.

GEORGE MILLER entered the active ministry under the direction of Jacob Albright in 1805. He had been confirmed in the Lutheran doctrine in 1790, when sixteen years of age; but did not realize a consciousness of salvation until led into the light in 1802 through the visitations and sermons of Jacob Albright. He was soon made the leader of the class to which he belonged, and in due time was given a charge as above stated. His first field of labor included Lebanon, Lancaster and Dauphin Counties. It will be remembered that the first point at which Albright is known to have preached was in Lebanon County.

It will be of special interest to know that in 1918 the United Evangelical Church had thirty-one fields of labor in the three counties which constituted George Miller's first field of labor. These thirty-one fields of labor had fifty-seven appointments, with a church membership of 7,493 and a Sunday school enrollment of 12,444.

Miller manifested that same intense missionary spirit that was characteristic of Albright. Following his first year's labors on the field just mentioned he was given the new field, which constituted all the work west of the Susquehanna River. His territory included what is now embraced by ten counties. The third year of his ministry he was again back on the old field on the east side of the river, and the fourth year was given to the new field on the west side. He was then permanently disabled by illness and necessitated to quit the active ministry. His labors had been greatly blessed and were very fruitful. He had the elements of leadership and served the Church well after he was necessitated to cease traveling. It was he who prepared the first Discipline, publishing it at his own expense. Miller also published a book on "Practical Christianity" and a biography of Jacob Albright. He died when only forty-two years of age.

JOHN DREISBACH AND HENRY NIEBEL became associated with the followers of Jacob Albright at about the same time, in the year 1806; the former at the home of his father in Buffalo Valley, Union County, and the latter at the home of Abraham Eyer, in the same county, where the town of Winfield now stands.

Both of them married daughters of Abraham Eyer, who was one of the most influential laymen of those early days. In the spring of 1808, John Dreisbach was stationed by Jacob Albright on the new circuit west of the Susquehanna with John Walter and later with George Miller. It was an immense field covering what now embraces twelve counties and had about fifty preaching places. When George Miller's health broke this year, Henry Niebel took his place on this field with John Dreisbach. We shall refer again to these two men and their part in the further development of the work later on.

JACOB FRY AND JOHN ERB are two other men that connect with the days of Jacob Albright. Fry began his work as a minister with George Miller and in 1807 he was assigned as a colleague of John Walter. The thing of chief interest about the beginnings of Fry's ministry is the fact that in 1808 Jacob Albright assigned him to a new field which included the territory of York, Adams, Cumberland and Franklin Counties. He afterwards became one of the pioneers of missionary labors in the State of Ohio. John Erb became an assistant to John Dreisbach in 1808. He also labored with success.

We have given this brief review of the days of Jacob Albright and his colaborers chiefly from a missionary viewpoint, so that we shall be reminded who the first laborers of the Church of our fathers were, where the beginnings were made and how they were made, all of which indicates that they were pioneer missionaries in deed. We are impressed with their

passion for the salvation of others, with their spirit of self-crucifixion for the work's sake; how they toiled and suffered, nearly all of them being unable to endure for any considerable time, breaking in health early. We notice that four of those mentioned in this chapter: Albright, Walter, Miller and Leeser died of consumption, brought on by excessive labors, hardships and exposure.

The extensiveness of their work, especially when we remember the inconveniences of travel, the bitter opposition and frequent persecution they had to meet, and the further fact that they had no organized body back of them to support them in their labors, impresses us deeply. Church history shows us that the work of these men of God was not superficial in character, but that they laid the foundations deep and strong. They rest from their labors, and to us the memory of what they did is sacred.

CHAPTER VII

THIRTY YEARS OF PIONEER WORK

1808 to 1838

The previous chapter carried us through the missionary activities of the days of Rev. Jacob Albright. The same kind of strenuous and extensive missionary work was continued by the successors of Albright. But there was no organized missionary society until the year 1838. This chapter will carry us through the period intervening between the death of Albright and this organization.

MEAGER MINISTERIAL SUPPORT. It is apparent that the preachers of this period were much handicapped because of a lack of proper support, and it seems certain that if better provision had been made for ministerial support, our preachers could have labored with greater satisfaction to themselves and much less discomfort and fewer hardships to their families, and that the work would have made better and more substantial progress. There was no fixed salary or allowance. In the days of Albright it had become the custom for the preachers to divide the receipts of the year among them.

We find that for the year 1811 the highest salary received was \$45.56, and that the average was \$29.33. There was also a subsidiary collection taken each year, which totaled \$51.97 for this year, and which was di-

vided among J. Walter, J. Erb, H. Niebel, M. Becker, and a poor man named Samuel Kupper. In 1809 \$42 of the subsidiary collection was given John Walter for the purchase of a horse. The Annual Conference of 1816 decided that "Hereafter ministers shall receive \$56 and expenses, if the state of the treasury will allow it." In 1827 the total receipts, including the subsidiary collection amounted to \$922.55. This was divided among twenty preachers. How these preachers got along and what the families of some of them endured is unknown to us.

A NEW LEADERSHIP. This does not mean a *new kind* of leadership, but it simply means that after the death of Albright, God had raised up other men to continue the work which Albright had begun. God calls the workman home, but His work continues to go forward. Thus it is ever. Reference has already been made to Rev. George Miller and his qualities for leadership, but that because of broken health he could not serve a charge after 1808. He continued however to preach as his strength would permit, and presided at five succeeding annual conference sessions.

JOHN DREISBACH AND HENRY NIEBEL were prominent leaders for a number of years, the former being the first and the latter the second presiding elder of the Church. John Dreisbach presided at four annual conferences, and was secretary at five. He was also president of two general conferences. Henry Niebel presided at eight annual conferences, and was secretary of four. He was also president of two general

conferences and secretary of two general conferences. This was before we had bishops.

Both these men had literary ability which proved a blessing to the Church. Both were imbued with the same kind of missionary spirit that characterized Jacob Albright. Rev. A. Stapleton writes of John Dreisbach: "Dreisbach was a man of progress. He lived to see the Church grow from a handful of seventy-five members, to almost one hundred thousand, and during all this long period of almost three-quarters of a century he was the advocate of progressive methods and measures." Ohio Conference paid the following tribute to Henry Niebel: "He was a man of strong will, sound judgment and an unswerving defender of that which he believed to be right. In the pulpit he was possessed of almost irresistible power; so much so that hardened sinners trembled and fell prostrate under his preaching." Both these men continued extensive evangelistic work with untiring vigor, so much so that their strength gave way many years before their life on earth came to an end.

John Dreisbach was the first missionary of our Church to enter the State of New York, accompanied by Robert McCray as colleague. They did not labor there long, but the seed they planted took root and the work went on. Jacob Kleinfelter was sent in 1816. After returning from New York, in the same year, John Dreisbach and Adam Hennig were sent to open up work west of the Allegheny Mountains, where they labored with great success.

A NOTABLE EVENT in the missionary history of our Church occurred in 1816, when the Annual Conference held in the barn of Abraham Eyer, still standing at Winfield, Pa., established two missions in the State of Ohio, which was then a wilderness, and sent Adam Hennig and Fred Shower to labor there. The former soon formed a circuit, 400 miles around, beginning at New Philadelphia and extending westward, including such points as Canton, New Lisbon, Wooster and Mansfield. Hennig's labors were of the heroic pioneer type, and his life was frequently in danger.

The field taken by Fred Shower was farther south, in the Sciota Valley, including Fairfield, Ross, Franklin and Pickaway Counties. This constituted Lancaster Circuit. Fred Shower labored with acceptance through a part of the year, but abandoned the work before the year closed. The next spring John and Adam Kleinfelter were sent to develop this promising field. Rev. A. Swartz informed the author in 1916 that in this section the Evangelical Association and the United Evangelical Church now each have eight fields of labor, and that from our Church in this section have come sixty-eight preachers, fifty of them from Fairfield County alone. Ten years later the work extended toward the northwestern part of Ohio. John Dreisbach also visited Canada as early as 1816.

A REMARKABLE PIONEER HOME MISSIONARY. Such was Rev. John Seybert, who became the first bishop of the Evangelical Association in 1839. The "Life and Labors of Rev. John Seybert," by Rev. S. P. Spreng, now one of the bishops of the Evangelical

Association, is an interesting missionary biography. This remarkable man was converted at Manheim, Pa., in 1810 under the preaching of Rev. M. Betz, served as class leader of the Manheim and Mt. Joy classes a number of years, and received license to preach in 1819. After serving various charges in Pennsylvania and Ohio, he was elected presiding elder in 1819, but refused a reelection in 1833, preferring rather to labor as a pioneer missionary. He was then appointed to an undeveloped section in northwestern Pennsylvania. In this new region he endured hardships and privations, but his labors were very successful. We quote from a biographical sketch by Rev. A. Stapleton:

"Bishop Seybert stands unique in the history of the Evangelical Association, and it is questionable whether the Protestant Church has ever produced a more consecrated, earnest, tireless worker than he. He repeatedly expressed a desire to 'die in the harness,' and literally wore himself out in the service of his Lord and Master. His zeal for God burned with an ever-increasing fervor upon the altar of his heart. In 1837 he records in his journal the pleasing fact that an increasing missionary spirit was observable in the Church and adds: 'According to all appearance I must now bestir myself lest I be set in the background. I herewith serve notice that I am not to be looked for in the rear end of the race, but must be sought for pretty well in the front, where the ice is being broken.' This sentiment well expresses his true character. He was a famous spiritual ice-breaker and pathfinder.



A Pioneer Home Missionary

“During the period of his ministry this indomitable servant of God traveled about one hundred and seventy-five thousand miles (not on trains), made about forty-six thousand pastoral visits, attended about eight thousand prayer and class meetings, visited about ten thousand sick, and preached almost ten thousand times.”

PRESSING WESTWARD. If we look at a map of the United States, and draw a dividing line from north to south between the States of Pennsylvania and Ohio, we have sixteen states to the east of this line including also the southern States of Virginia, North Carolina, South Carolina and Florida. The immense territory west of this line was the pioneer missionary territory of one hundred years ago. West of this line is 86 per cent. and east of it is 14 per cent. of the area of the United States.

In 1830 the western portion indicated above had a population of only 3,500,000, or about the same as the present population of Massachusetts. This vast western area was then only in the beginning of its material development, and people had begun to press into it. The pioneer missionary endeavored to keep pace with the immigration into this immense area, which now contains a population of more than 60,000,000.

Our Church fathers determined to do their part for the spiritual needs of the mass of people moving westward. Work was begun in Indiana in 1835, the first general meeting held at that time, at which Rev. J. G. Zinzer was present.

In 1834-1837 some families of our Pennsylvania people moved to what was then far-away Illinois, settling in three colonies; one in the vicinity of Des Plaines, another party at Naperville and the other farther west, in Henry County. Henry Niebel presided at the Western Conference in 1837, and was presiding elder of Ohio District. Seeing the need of a missionary in Illinois, he sent Jacob Boas, one of the ministers who had been appointed to Miami charge, to Illinois to open up work there. This is the year in which the city of Chicago was founded, which is now the second largest city of the western continent. It was a long and difficult journey for the young missionary, but he was received with joy and his mission was a success.

JOSEPH LONG AND W. W. ORWIG, who afterward attained a foremost prominence, both being elected to the office of bishop, were spiritually born and developed in usefulness in this period of our Church history. Joseph Long was the product of missionary labors in Ohio, beginning his ministry in 1822. He was a remarkable man, a profound thinker, a strong preacher, and a shrewd, far-seeing administrator. He gave especial attention to learning, and the cause of education found in him a friend. He did all in his power to promote a missionary spirit throughout the Church.

W. W. Orwig was the product of missionary labors in Buffalo Valley, Union County, Pa. He was licensed to preach when but eighteen years of age. His unusual abilities soon brought him into prominence,

especially in literary work and missionary labors, as we shall find in the next chapter.

In addition to the names already mentioned as belonging to this period, the names of others prominent in missionary labors may be given: such as James Barber, Thomas Buck, Adam Ettinger, Francis Hoffman, Jacob Kleinfelter, John Kleinfelter, Adam Kleinfelter, Joseph Harlacher and others. The last mentioned established our work in Buffalo, N. Y., in 1835.

THE SIGNIFICANCE OF A NAME. Before closing this chapter we feel to invite attention to the meaning of the word "Evangelical" which occurs in the names "The Evangelical Association," and the "United Evangelical Church." The name "Evangelical Association" was adopted in 1816, and our part of the divided body adopted the name "United Evangelical Church" in 1894.

We quote from The Standard Dictionary:

Evangelical: "Holding or conformed to what the majority of Protestants regard as the fundamental doctrines of the gospel, such as the trinity, the fallen condition of man, Christ's atonement for sin, salvation by faith, not by works, and regeneration by the Holy Spirit; spiritually minded; as, an *evangelical* church or denomination; *evangelical* religion."

"The evangelical believer holds that every individual must be spiritually united to Christ, and through union with Christ united to the Church."—*A. A. Hodge, Theol.*

"Seeking the conversion of sinners; pertaining to the work of an evangelist; evangelistic; as evangelical labors or preaching."

Evangelize: "To instruct in the gospel; convert to Christianity. To pervade with the spirit and harmonize with the

doctrines of the gospel. To announce as good tidings. To proclaim the gospel."

The intimate relation of missionary work and evangelism appears in the fact that missionary work is evangelism extended, and this accords with the practice and teachings of Jesus as they relate to the spread of the gospel throughout the world. This is what our Church fathers practiced, and what the United Evangelical Church endeavors to carry forward.

THE CIRCUIT RIDER

"In the backwoods of Ohio, in the days of long ago,
When religion was religion, not a dressy fashion show,
When the Spirit of the Master fell as flames of living fire
And the people did the singing, not a trained, artistic choir,
There was scarcely seen a ripple in life's gently flowing tide,
No events to draw the people from their daily toil aside,
Naught to set the pious spirit of the pioneers aflame,
Save upon the rare occasions when the circuit rider came.

"Usually he was mounted on the sprightliest of nags,
All his outfit for the journey packed in leather saddlebags,
And he'd travel with the Bible or the hymn book in his
hand,
Reading sacred word or singing of the happy promised land.
How the toiling wives would glory in the dinners they would
spread,
And many a hapless chicken or turkey lost its head
By the gleaming chopper wielded by the hand of sturdy
dame,
For it wasn't very often that the circuit rider came.

"All the settlement around us would be ringing with the news,
That there'd be a meeting Sunday, and we'd 'taller' up our
shoes,
And we'd brush our homespun dress suits, pride of every
country youth,
And we'd grease our hair with marrow till it shone like
golden truth,

And the frocks of linsey-woolsey would be donned by all the girls,
And with heated fire poker they would make their cork-screw curls;
They were scarcely queens of fashion, but were lovely just the same,
And they always looked their sweetest when the circuit rider came.

"We have sat in grand cathedrals, triumphs of the builder's skill,
And in great palatial churches, 'neath the organ's mellow thrill,
But they never roused within us such a reverential flame
As would burn in that old school house when the circuit rider came."

—*James Burton Adams.*

CHAPTER VIII

ORGANIZATION AND FURTHER EXTENSION

THE FIRST MISSIONARY SOCIETY of the Evangelical Association (to which we belonged at that time) was organized by what was then known as the Eastern Conference in 1838. Rev. W. W. Orwig was its president, J. P. Leib vice-president, J. Vogelbach secretary, and T. Buck treasurer. Quite an interest was awakened and about \$500 collected during the year. It was felt however that a general organization should be effected.

We can do no better than to quote from EVANGELICAL ANNALS which gives an account of this general organization.

"Notwithstanding the prospective efficiency and usefulness of the Conference organization, it was felt that a general or parent society, to which conference organizations should be auxiliary, was a necessity. At a general meeting held at New Berlin, Pa., over Christmas, 1838, a number of ministers and laymen met at the house of W. W. Orwig for the purpose of discussing the advisability of organizing such a society. At this meeting a committee, composed of Revs. John Seybert, George Brickley and W. W. Orwig, was appointed to prepare a constitution for adoption at a subsequent meeting. On March 1, 1839, another meeting was held at the house of John S. Dunkel, in the Buffalo Valley, near New Berlin. At this meeting the Missionary Society of the Evangelical Association was organized, and the constitution prepared by the committee submitted and adopted. The officers of the society were the following: President, John Seybert; first

vice-president, James Barber; second vice-president, Daniel Berger; third vice-president, George Brickley; secretary, Solomon G. Miller; corresponding secretary, W. W. Orwig; treasurer, John S. Dunkel; directors (ministers), Charles Hammer, Henry Thomas, Sebastian Mosser, Philip Wagoner, Michael Maize and Philip Smith (local); laymen, Dr. I. Brugger, Hon. Martin Dreisbach, Martin D. Reed, John Roland, Isaac Eyer, John Maize, Leonard Gebhart and John Kauffman. At the General Conference held a few weeks later, the constitution of the society was submitted for inspection, with the result that it was approved and the society recognized as a general church organization, at which time its official history properly begins. The previously organized society of the Eastern Conference became an auxiliary to the Parent Society soon after its organization. The first meeting of the board of directors of the general society was held at New Berlin, June 17, 1839, at which time by-laws were adopted.

"The first annual meeting of the society was held at New Berlin, April 21, 1840. At this meeting it was resolved to have 500 copies of the constitution printed for distribution. A committee, consisting of Charles Hammer, George Brickley and S. G. Miller, was appointed to have the society incorporated. The corresponding secretary, W. W. Orwig, read the first annual report, which indicates a prosperous condition of the society, and all the missionaries receiving support from the society reported success on their respective fields. The receipts of the society for the year, inclusive of the \$500 gathered by the conference society of the previous year, was \$1,434.31. The officers elected at this meeting were: President, Rev. Charles Hammer; vice-presidents, J. Barber, G. Brickley and P. Wagoner; secretary, S. G. Miller; corresponding secretary, W. W. Orwig; treasurer, J. S. Dunkel. This is in brief a history of the beginning of the Parent Missionary Society of the Evangelical Association. All the Annual Conferences are auxiliaries, while the Woman's Missionary Society may also be regarded in that relation. It has sent hundreds of missionaries, not only to the western frontiers and the Pacific and Gulf Coast, but also to Europe and the heathen world, and many thousand souls have been saved through its instrumentality."

MISSIONARY ORGANIZATION PROVIDED A MEANS OF INCOME for more extensive operations, served as a stimulus for further advances and gave method to missionary administration. The election of John Seybert to the office of bishop in 1839 gave missionary advancement splendid leadership. Illinois was then frontier territory and he soon visited that extensive territory, not simply on a tour of inspection, but to still further exercise his Pauline missionary spirit by pressing into "regions beyond." In the forties missionary operations developed in Canada, in Wisconsin, in Indiana, in Cleveland, and other parts of Ohio, as well as in the States of Pennsylvania and New York.

THE DAWN OF A NEW ERA FOR MISSIONS in our Church began in the year 1850, which was for the young denomination a year of jubilee. Editorials appeared in the Church periodicals, recognizing: first, the hand of the Lord in leading and blessing the efforts made hitherto, and second, making favorable mention of *foreign missions*. Rev. A. Stapleton quotes from an editorial in the *Evangelical Messenger*, under date of January 8, 1850:

"Have we not abundant cause to rejoice, and in the depth of humility to praise the Lord for His great mercy and faithfulness toward us, and His fatherly protection and guidance to the present day? What shall we render unto the Lord for all His benefits toward us? Let us take the cup of salvation, and proclaim the glory, and the name of the Lord, and pay our vows to Him in the presence of all His people!

"The present period of the Evangelical Association appears to us particularly suitable for commencing foreign missions, and other important enterprises, calculated to promote the

honor and cause of God. No doubt, all faithful and, in the welfare of the Church, *interested* members, would take an active part in the celebration of such a jubilee, and appear with liberal hearts, and with hands richly filled before the Lord, and bring Him an acceptable and well-pleasing thank-offering. What a glorious and advantageous result might we not expect from such a jubilee!"

ALL THE ANNUAL CONFERENCES TOOK FAVORABLE action this year, following the initiative of the East Pa. Conference for the establishment of a mission in Germany, and Rev. J. C. Link was the first missionary sent. The work was successful though bitterly opposed by the State Church.

In 1859 General Conference provided for the beginning of a mission in Switzerland. The work in Europe was very successful, so that a Germany Conference was organized in 1865 and a Switzerland Conference in 1879. The work in Switzerland was remarkably successful, and appointments were also taken up in Alsace.

ACTION LOOKING TOWARD MISSIONARY OPERATIONS IN SOME HEATHEN COUNTRY was first taken at the General Conference of 1851, when Rev. W. W. Orwig offered a resolution to that effect, which was adopted. No work was begun during the ensuing quadrennium, and at the General Conference of 1855 the matter was again taken up and the following action taken:

"The Board of Foreign Missions shall, without delay, look out for promising young men, in order to have them properly trained and prepared for missionary services in the heathen world."

Funds were wanting however, so the matter was again deferred, there being but \$864 on hand. At the

General Conference held in 1859 a General Missionary Board was created, consisting of one delegate from each annual conference, with a corresponding secretary to devote his entire time to the work and collect funds throughout the Church. Action favoring a mission among the heathen was again taken.

In 1860 the Board of Missions resolved to begin work with \$4,835 in the treasury. India was selected as the field, and Revs. F. W. Heidner and F. C. Hoffman were appointed as missionaries. Their departure, however, was deferred, and the General Conference of 1863 again postponed the matter, thinking that \$9,234 was insufficient to begin with.

It seems strange that among people imbued with such an evangelistic spirit as characterized our fathers, sentiment in behalf of foreign missions should be so slow in ripening. The General Conference of 1867 again passed resolutions, and still the board hesitated, although there was a fund of \$15,896 on hand. It appears that there were some far-visioned men, who kept the question alive; but that the rank and file of the ministry were slow to rally for foreign missions. The thought of opening work in India was finally abandoned.

CONCLUSIVE ACTION FOR A FOREIGN MISSION was taken by the General Conference of 1875, just twenty-five years after the matter was first officially mentioned. Things in general did not move so rapidly as they do now. At this time the Foreign Mission Fund amounted to \$25,650.

General Conference passed the following:

"(1) *Resolved*, That a mission among the heathen be established forthwith.

"(2) *Resolved*, That we consider Japan as the most favorable field for such a mission, and that it be established in that country.

"(3) *Resolved*, That the Board of Missions be instructed to take necessary steps, that this mission be supplied with at least two suitable men as soon as possible."

The Board of Missions appointed the following persons as missionaries: Dr. Frederick Kreckler, of the East Pa. Conference, and Miss Rachael Hudson, an accomplished teacher, also from Pennsylvania, and Rev. A. Halmhuber, of the Swiss Conference. This party sailed from San Francisco, October 18, 1876. In the spring of 1880 the Board of Missions selected Rev. Jacob Hartzler, formerly editor of *The Evangelical Messenger*, as missionary, who was also to have the oversight of the mission as superintendent. In the month of April, 1883, Dr. Kreckler contracted typhus fever while in discharge of his duties and died, the first missionary of our Church to end his earth life in a non-Christian land. The mission prospered and the Evangelical Association organized a Japan Conference.

WORK ON THE PACIFIC COAST BEGUN. The General Conference of 1863 received a petition from some of our people who had moved to the Pacific Coast to establish work there. The conference took favorable action, and C. F. Deininger, of the Central Pa. Conference; James Croasman, of the Pittsburgh Conference, and M. Guhl, of the East Pa. Conference, were appointed. They went to the field in the spring of

1864, and began their labors; Deininger in San Francisco, Guhl at San Jose, California, while Croasman went to Salem, Oregon.

A CURSORY OUTLINE OF OUR MISSIONARY BEGINNINGS prior to the division of our Church and the consequent organization of the *United Evangelical Church* has been given because that part of the original body of Evangelicals which finally adopted the name "*United Evangelical*" in 1894 were just as really identified with all the missionary operations that preceded the division as were those who retained the name *Evangelical Association*. For ninety years all labored together as one body. *It will be forever utterly impossible to divide us on the first ninety years of our Church history.* Our interest in earlier missionary history, by which the foundations of our efforts to spread the gospel were laid, is one interest. Thousands of those identified with both denominations wish that the Church division had never come, and thousands sincerely hope that there will be a reunion of the sons of Jacob Albright in the near future.

At the time of the Church division our missionary operations had extended from the Atlantic Coast across the northern half of our country, covered the larger portion of the middle west, gone into the far southwest reaching Texas, leaped across the Rocky Mountains into the most fertile parts of the Pacific States, spread northward into Canada, crossed the Atlantic Ocean into Europe, and the Pacific Ocean into Japan. Many tens of thousands of souls had been

converted, and thousands of new forces generated for the further extension of the Kingdom of Christ.

The Church division brought about a division of forces within the United States boundaries, while operations in Canada, Germany, Switzerland and Japan remained wholly identified with the *Evangelical Association*.

CHAPTER IX

UNITED EVANGELICAL MISSIONARY BEGINNINGS

INTERVENING EVENTS. In the month of October, 1891, two separate General Conferences under the name of Evangelical Association were held, one at Philadelphia and the other at Indianapolis. During the three years intervening this time and the organization of the United Evangelical church at Naperville, Illinois, in 1894, the missionary societies of the adherents of both bodies operated under the same Constitution, except a few minor changes. At this time it was customary to hold meetings of both the Missionary Society and the Board of Missions.

The General Conference at Philadelphia elected successively as corresponding secretary of the Missionary Society, W. F. Heil, H. D. Shultz, and D. B. Byers; but each of these resigned and B. J. Smoyer was finally elected. M. Kunkel, a layman from Illinois was elected treasurer. The Board of Missions elected S. L. Wiest president, and R. Dubs, C. S. Haman and W. M. Stanford vice-presidents. D. B. Byers served in the meetings of this year as secretary pro tem. At an Executive Committee meeting held April 13, 1892, M. Kunkel resigned his office as treasurer. On April 17th, James D. Woodring was elected recording secretary and J. R. Miller, of Reading, Pa., was elected



Jeremiah G. Mohn
Missionary Treasurer, 1892-1919

treasurer. On May 11, 1892, J. R. Miller resigned as treasurer to take effect May 16th. The same meeting elected Jeremiah C. Mohn, of Reading, Pa., treasurer, which office he held with general satisfaction to the Church until the time of his death, May 3, 1919. By authority of the Board of Missions the Executive Committee fixed the appropriations of the year for the various conferences at \$38,300 of which \$7,200 was to be paid out of the general treasury. The Executive Committee also ordered that the Children's Day collection should flow into the general treasury, the amount of this collection was \$1,488.92. The board at its annual meeting of this year also instituted the Christmas collection for missions.

At the annual meeting of the board in 1893, W. F. Heil, J. T. Thomas, and Aaron Bussard were appointed a committee on foreign work. The treasurer reported the total receipts for the general treasury to have been \$6,585.01, of which \$1,384.61 was Christmas and \$1,683.58 Children's Day collection. At the same meeting of this year it was resolved to establish a foreign missionary fund.

MISSIONS A PROMINENT FEATURE. When the United Evangelical Church was organized at its first General Conference in October, 1894, at Naperville, Illinois, the subject of missions was given due prominence. A special advance step was taken by the adoption of a new Article of Faith for our Discipline, setting forth our doctrine regarding the spread of the gospel, as follows:

"OF THE EVANGELIZATION OF THE WORLD. The gospel is designed for all nations, its field of operation is the whole world, and the Church and the people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we are impelled and encouraged by the command of the Lord and the promises and prophecies of the Holy Scriptures."

The following officers of the Missionary Society were elected by this General Conference: Rev. S. L. Wiest, president; Rev. U. F. Swengel, recording secretary; Rev. B. J. Smoyer, corresponding secretary. General Conference also took the following action respecting foreign missions:

"WHEREAS, The Constitution of the Missionary Society prohibits the Board of Missions from establishing a work in the heathen field, without authorization by this Conference; and

"WHEREAS, There is a strong demand on the part of our people for an opportunity to send some of their missionary money into the foreign field; and

"WHEREAS, Our present circumstances do not justify us in establishing a foreign mission at this time; therefore,

"Resolved, That we regret that we cannot immediately enter the foreign mission field as a denomination.

"Resolved, In case the Foreign Mission Fund should reach \$20,000, the Board of Missions be hereby authorized to establish a foreign mission.

"Resolved, That we authorize the Board of Missions to appropriate money for the support of two Bible women in some foreign field during the next quadrennium."

A REVISED CONSTITUTION was adopted at the annual meeting of the society held on December 5, 1894. (The Constitution of our Missionary Society, also the Constitution of the Woman's Missionary Society can always be found in our Book of Discipline.) The name adopted in 1894 was, *"The Missionary Society*

of the *United Evangelical Church*"; a few years later the name was changed to "*The Home and Foreign Missionary Society of the United Evangelical Church.*"

FORWARD MOVEMENT OF THE BOARD OF MISSIONS. The Board of Missions at its first annual meeting under the name *United Evangelical* took some advance steps. The most prominent of these was the recognition of a representative of the Woman's Missionary Society as a member of the board. Mrs. C. F. Rassweiler, of Naperville, Illinois, had this honor. Mrs. Rassweiler had served as president of the Woman's Missionary Society in the years 1890, 1891 and 1892.

The board also provided that Passion Week should be observed by all our people as Self-denial Week and reiterated the observance of Christmas and Children's Day with a collection for missions as a feature of the occasion. It took cognizance of the action of General Conference respecting foreign missions, and, "Corresponding Secretary Smoyer was appointed a committee to act in conjunction with the president of the Woman's Missionary Society to consider the practicability of employing Bible women in some foreign mission field, to report to the Executive Committee of this board."

At a meeting of the Executive Committee held on February 28, 1895, B. J. Smoyer resigned as corresponding secretary by advice of the committee which gave as its reason the "Present strained financial condition of the Church, in consequence of the many new churches that have been and will be erected in the

near future, that it will not be possible for the corresponding secretary to find work as a collector of funds for the general missionary treasury during the coming year." The Board of Missions at its next annual meeting refused to ratify the above action of the committee and expressed regret for the resignation of Brother Smoyer. The General Conference of 1898 expressed itself regarding this matter as follows:

"Resolved, That while this Conference is of the opinion that the Executive Committee exceeded its authority in advising the resignation of the corresponding secretary, but in view of the extraordinary conditions which surrounded the Executive Committee at the time and which were not fully recognized by the General Conference, the action of the Executive Committee was excused and no blame is to attach either to it or to the corresponding secretary."

THE FOREIGN MISSION FUND. When the Board of Missions met in 1895, the foreign fund amounted to \$3,572.08. This board took the following action in relation to foreign missions:

"WHEREAS, We have received through Mrs. Kreckler the report of the committee appointed by General Conference to secure information regarding the support of two Bible women in a foreign field; and

"WHEREAS, This report informs us that two women, one in Ceylon at the expense of \$20.90, and the other in Mardin, Turkey, at an expense of \$26.40 a year can be secured; therefore,

"Resolved, That we authorize the Executive Committee of the Woman's Missionary Society to support these two women for one year, or in case these two cannot be obtained, they be authorized to employ two others provided that the cost be not more than the amount specified.

"WHEREAS, The Woman's Society presented us a request to establish a Hospital Fund in foreign mission work; and

"WHEREAS, Two individuals have agreed to pay five dollars per month for an indefinite time as a nucleus to this fund.

"Resolved, That we accede to this request and authorize the treasurer of the Woman's Missionary Society to receive contributions for this purpose. Such hospital fund shall be included in the \$20,000 Foreign Fund."

MISSIONARY SENTIMENT INCREASING. The time of the next General Conference (1898 at Johnstown, Pa.) found an increased interest in behalf of both home and foreign missions. The growing desire for missionary operations in foreign lands was very largely due to untiring efforts of the Woman's Missionary Society by disseminating missionary intelligence and raising funds. By this time the Woman's Missionary Society funds for foreign missions showed a total of \$10,244.80 in the treasury. Besides this, there was in the foreign fund of the general treasury the sum of \$1,107.02, making a grand total of \$11,351.82 for foreign missions.

The increasing interest for beginning foreign missions did not lessen the interest in home missions, but appears rather to have served as a stimulus. A comparison of the three general home mission collections indicates the following growth in amount:

	1894	1898
Christmas collection,	\$1,490 56	\$3,074 12
Children's Day,	1,832 80	2,772 66
Seld-denial,	2,050 10	4,449 79
Total,	\$5,373 46	\$10,296 57

GENERAL CONFERENCE ACTION IN 1898. At this General Conference S. L. Wiest was reelected president of the Board of Missions, U. F. Swengel record-

ing secretary, and Jeremiah G. Mohn treasurer. W. F. Heil was newly-elected corresponding secretary, under the following resolution:

"Resolved, That a corresponding secretary be elected without salary, excepting that if the collections above referred to should not be sufficient, the Board of Missions is authorized to employ the corresponding secretary at such compensation as it may see proper."

The General Conference adopted the following by a unanimous vote:

"WHEREAS, There is a growing conviction among many of our people that we as a Church ought to render prompt obedience to the command of the Master, 'Go teach all nations,' and an equally strong and increasing conviction, stimulated by the promise which fell from the lips of our risen Lord, 'Lo, I am with you alway, even unto the end of the world,' that a ready, trustful obedience is better than sacrifice; and believing that definite steps in the direction of the Master's expressed wish will meet with His approval and elicit the hearty coöperation of our loyal people and secure financial responses from many undeveloped sources; therefore,

"Resolved, That the Board of Missions be and is hereby instructed at once to inaugurate the necessary preliminary arrangements for the establishment of a mission in some foreign field, recognizing the principle of the comity of missions, the location to be left with the said Board; and the actual establishment of the mission shall take place as soon as the Board, in its judgment, has sufficient funds in hand, and the income is adequate to warrant financial support and maintenance of the mission.

"Resolved, That no more missionaries be sent out at the beginning than the income insures support for, and additional helpers shall only be supplied as the finances warrant.

"Resolved, That we hereby appeal to our loyal self-sacrificing people to contribute largely, liberally, cheerfully, and promptly to the Lord's treasury, that this design may be speedily carried into effect, that our beloved Church may take

her stand among the Master's laborers in that part of His vineyard which most needs her help.

"*Resolved*, That we recommend to the Board of Missions that when the mission is established the support of some definite part of the work be given to the Woman's Missionary Society."

A PERIOD OF RECONSTRUCTION. The various departments of activity in the newly-organized United Evangelical Church (including our missionary operations), had a peculiar situation to face and there were many difficult problems to solve because of the unfortunate Church troubles and the final division that occurred, which brought about the organization of the United Evangelical Church in 1894. The missionary beginnings already referred to in part cannot be rightly understood without some reference to the situation and the problems involved. The first twelve years of the history of the United Evangelical Church may well be called a *Period of Reconstruction*. We shall refer only to that phase of the situation which had a bearing upon our missionary activities.

THE HOME MISSION SITUATION. Our home missions were seriously affected, especially in the entire middle west, on the Pacific Coast and in the State of Ohio.

I. *Our Denominational Constituency was Comparative Small to Begin With.* Our membership was about 55,055, of which 39,956 belonged to the three Pennsylvania conferences, leaving 15,099 for the remaining portion of the Church, scattered over the middle west, the Pacific Coast and the State of Ohio. It is easy to understand that in this great country with its wonder-

ful material development, we were a small religious working force to begin with. We were necessitated to supply faith, devotion, courage, energy, resourcefulness and perseverance in a very full measure in order to cope with the situation.

2. *We Had Been Deprived Almost Entirely of Our Church Properties.* Churches and parsonages were nearly all gone. We had no publishing house and no institutions of learning. This meant the building of hundreds of churches and parsonages. It meant new beginnings with publishing interests and institutions of learning. We were necessitated to do pioneer work throughout and lay new foundations over our entire territory.

3. *Not Every One Could Endure the Strain of the Situation.* A number of our preachers, including portions of our home mission force, left our Church; some of them taking work with the other denominations, while others became discouraged and drifted out of the ministry. We were too often necessitated to supply missions with untrained men, not a few of whom proved disloyal. The western portion of the Church was more seriously affected than the eastern portion, because the work was so widely scattered and ministerial support inadequate.

4. *Industrial Unsettledness in the Entire Middle West During and Following this Period of Reconstruction,* added to what has already been mentioned, made it very, very difficult for our missionaries in the middle west to develop strong congregations that would themselves become self-sustaining. The work

of our western missionaries was measurably fruitful in the way of conversions and accessions to the Church ; but the people kept moving, moving, moving, over that vast expanse, into other states, into the territories of Western Canada ; the larger portion of them—thousands—into communities where we as a Church are not represented. Only the missionaries that had this situation to face can fully understand what it meant.

I venture the assertion that for heroic devotion and self-sacrificing loyalty to Christ and the Church the efforts of our missionaries in the middle west, where real pioneer work had to be done, have not been excelled in this country in the last fifty years.

FOREIGN MISSIONS. It has already been told that when the United Evangelical Church was organized, to begin with, she had no missions in foreign lands. She had, however, the *spirit* of missions and was only delayed in beginning work in foreign lands because of the demands made upon her in the heroic effort to build upon foundations that would insure permanence.

OUR STRONG, FAITHFUL AND RESPONSIVE EASTERN HOME BASE. When the United Evangelical Church was founded, seventy-two per cent. of her membership was included in the three Pennsylvania conferences. Here were compact bodies of ministers and laymen. They too had to meet the difficulties and problems of the Period of Reconstruction. They too had been deprived of churches and parsonages, which called for many sacrifices in rebuilding. But they had the advantage of compactness, of larger congregations

and of an older constituency that means much in the development of church life and prestige in any community.

The unceasingly loyal and liberal attitude of the three conferences in Pennsylvania and of the Illinois conference toward the smaller western conferences, supplemented by the splendid spirit of self-help in the smaller conferences made it possible to succeed as we did in the development of our work. In other words, the spirit of coöperation throughout the Church which has always been manifest among us has brought us, under the blessing of God, to what we are.

THE DEVELOPMENT OF PUBLISHING INTERESTS which are essential to the progress of every church also depended mostly upon this larger eastern section and Illinois Conference. How well our good people met the situation and with what whole-hearted responsiveness they performed their part is a matter of history. The dissemination of missionary intelligence through our Church periodicals must mean much for our missionary interests and the development of a strong home base for more extensive work. Our people knew that they were helping themselves to a better spiritual life and greater efficiency in service, and at the same time helping others when they so vigorously pushed our publishing interests.

MISSIONARY CONTRIBUTIONS FORTHCOMING. The unusual demands of this reconstruction period did not prevent our people from responding to calls for missionary contributions. In 1894 the appropriations for home missions amounted to \$38,475. Twelve years

later, in 1906, they amounted to \$101,351.50. In addition to this, the treasurer was authorized to pay \$15,000 for China Mission, if so much be needed, making a grand total of \$115,351.50, or about three times the amount available in the beginning.

THE STABILITY AND LIBERALITY OF OUR LARGER CONGREGATIONS, together with the willing coöperation of the smaller ones, made such a splendid result possible.

THE CORRESPONDING SECRETARIES of the Reconstruction Period must not be forgotten. B. J. Smoyer served through the intervening period and until 1895. In 1898 William F. Heil was elected, serving four years; and in 1902 A. M. Sampsel (deceased) was elected, serving four years. Because of the exigencies of the Reconstruction Period the brethren, Heil and Sampsel, served without salary, serving their annual conference at the same time. The gratitude of the Church due them was well earned. They opened the way for still more extensive missionary operations and results in the future.

If all the details of the first twelve years of missionary endeavors of the United Evangelical Church could be written, there would be very many interesting incidents to record, and we would be ready to exclaim, "Hitherto hath the Lord helped us." Not only had our home mission work been developed to a creditable degree, but the foundations of a hopeful foreign mission had been well laid.

CHAPTER X

THE WOMAN'S MISSIONARY SOCIETY A LEADING FACTOR

Christian womanhood has always shown with brightest lustre and given its best service when in active devotion to Jesus Christ and the things pertaining to His kingdom on earth. The woman who came to Jesus having an alabaster box of ointment very precious, and poured it on His head has had numberless imitators in acts of devotion, not counting the cost, desiring only to express loyalty to Him.

When Jesus did missionary work, "throughout every city and village, preaching and showing the glad tidings of the Kingdom of God," we are told (*Luke 8: 2*) that, "Certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom seven demons went, and Joanna the wife of Chuza, Herod's steward, and Susanna, and *many others*, ministered unto Him of their substance." Associated with Paul and Silas in the missionary labors in Macedonia, were, among others, "Devout Greeks a great multitude and chief women not a few."

So on down through the history of Christianity, wherever the standard of the cross needed to be upheld, Christian women were there to lift it up; wherever there were battles against evil (as the liquor traffic), women were there to present a heroic front;



Mrs. M. M. T. Fouke
President First Woman's Missionary Society, 1880

wherever self-sacrificing service was needed, as in the case of Red Cross work or foreign missionary service; Christian women were there with a faith, courage and devotion that was often marvelous.

THE UNITED EVANGELICAL CHURCH HAS CHIEF WOMEN NOT A FEW. Very many of these women were with us when the United Evangelical Church was organized, having done excellent service as leaders in the Evangelical Association, prior to the Church division. It is therefore expedient that we go back to predivision times, showing the activities of our women in those times.

In 1877-1878 a movement took shape which finally resulted in the formation of the *Woman's Missionary Society*. After several appeals to the Board of Missions and the efforts of the editors of the *Evangelical Messenger*, the board finally made provision for the organization of woman's missionary societies.

THE FIRST SOCIETY was organized on the afternoon of October 27, 1880, in South Chicago, in the church of which Rev. W. H. Fouke was pastor at that time. Mrs. W. H. Fouke was elected president of this first society. On the evening of the same day another society was organized at Lindsey, Ohio, and in the following year a General Society was formed at Cleveland, Ohio.

We now quote from "*Reminiscences*," edited by Estella Hartzler Steinmetz:

"As early as April, 1876, the editor of the *Evangelical Messenger*, Rev. H. B. Hartzler, said in an editorial: "The missionary spirit in the Church should be stimulated in every way

possible. The more this blessed work is prosecuted, the greater will be the direct results of precious harvesting.' Also in the *Messenger* of October 3, 1878, the editor calls attention of the Board of Missions to the desire of the women to organize a Woman's Missionary Society, and in later editorials kept this subject continually before the Church. Finally, Mrs. Jacob Hartzler, Mrs. Sarah A. O. Herlacher, Miss Ella J. Yost, and Mrs. H. B. Hartzler, after a council at the home of the first named, requested their pastor to announce a meeting for the discussion of the subject. All joined freely in plans, suggestions and earnest prayer. During the discussion a prominent official of the Church remarked, 'It will be useless to appeal to the Board; they will not grant permission for such an organization,' whereupon Mrs. Herlacher remarked, 'Well, they cannot prevent our gathering funds and praying for such an organization,' which the women did until their desire was granted by the Board."

Following this history a little further, we now quote from *Evangelical Annals*:

"The first general convention of the society in its new relation was held in the Calvary Evangelical church, Cleveland, O., October 10-14, 1884. At this meeting the new constitution was adopted and the following officers were elected for the ensuing year: President, Mrs. E. J. Y. Preyer; vice-presidents, Mrs. H. C. Smith, Mrs. J. Bowman, Miss Minerva Strawman; recording secretary, Miss Emma Yost; treasurer, Mrs. U. F. Swengel; corresponding secretary, Mrs. W. H. Hammer. In 1885 the convention was held in Lindsey, O., Sept. 25-27. The progress of the society was gratifying; forty-six local societies rendered reports. The treasurer reported the amount of \$1,532.84 contributed for the past year. The following officers were elected: President, Mrs. H. B. Hartzler; vice-president, Mrs. E. J. Y. Preyer; corresponding secretary, Mrs. W. H. Hammer; recording secretary, Mrs. S. S. Condo; treasurer, Mrs. U. F. Swengel. In the autumn of 1886 a number of the brethren at the book establishment formed themselves into a company for the purpose of publishing a paper for the society. Rev. H. B. Hartzler was the managing editor and Rev. U. F. Swengel publisher of the paper. It made its appearance in October of this year, and bore the title

of *Missionary Messenger*. The Woman's Missionary Convention of this month adopted the periodical as the organ of the society, and Mrs. E. J. Y. Preyer was elected editress on behalf of the society."

UNDER THE NEW NAME. When the time came for the organization of the United Evangelical Church, our sisters were ready to do their part; and, as pertains to readiness to at once begin foreign mission work, they manifested a more far-reaching vision as to possibilities than the men did. Two of them, Mrs. T. L. Haines and Mrs. C. F. Rassweiler, came as representatives to the annual meeting of the General Society, at Naperville, Illinois, to make their plea for foreign missions. They were cordially received and the following action was taken:

"*Resolved*, That we have heard with pleasure the addresses of Sisters Mrs. T. L. Haines and Mrs. C. F. Rassweiler, the representatives of our noble Woman's Missionary Society.

"*Resolved*, That we appreciate the earnest efforts made by the Woman's Missionary Society, both in the lines of missionary education and in the gathering of funds for both home and foreign work.

"*Resolved*, That we refer the matter of appointing a committee to act in conjunction with the president of the Woman's Missionary Society to the Board of Missions, and that we request the Board to inquire into the feasibility of establishing a foreign mission on the plan suggested by the Woman's Missionary Society."

The subsequent action of the board has been mentioned in Chapter IX.

THE FIRST ANNUAL MEETING UNDER THE NEW NAME convened at Lewisburg, Pa., September 12, 1895, with Mrs. Elizabeth Kreckler presiding. The previous year, under the old name, the following offi-

cers had been elected: President, Mrs. Elizabeth Kreckler; vice-president, Mrs. W. M. Stanford; recording secretary, Mrs. S. P. Remer; corresponding secretary, Mrs. B. F. Bowman; treasurer, Mrs. W. E. Detwiler; superintendent of Mission Bands, Mrs. T. L. Haines; superintendent of Junior Societies, Mrs. E. E. Adams; editor of *Missionary Tidings*, Mrs. Emma Divan; assistant editors, Miss Blanche Stanford and Mrs. Ida Haefele; superintendent of Bureau of Literature, Mrs. H. H. Rassweiler; assistant superintendent, Mrs. A. B. Collings; editor of Mission Band paper, Miss Marguerite Kreckler. It is interesting to observe how completely these women organized for business. They meant business. These offices were no sinecure, they meant hard work which was often little appreciated. Aside from the officers present, Miss Carrie Bordlemay, Mrs. M. I. Jamison, Mrs. J. A. Hollenbaugh, Miss Emma Ditmar, and Miss Virgie Thomas were also present as duly elected delegates at this first annual meeting.

It was very fitting that Rev. H. B. Hartzler, D.D., then editor of *The Evangelical*, should preach the annual sermon at this first gathering of United Evangelical women missionary leaders, because of the fact that by voice and pen he had done much to encourage and help the women of the Woman's Missionary Society in their noble undertaking.

A DECISIVE STEP IN ADVANCE. Prior to the year 1896 there had been no Woman's Board of Missions. In the beginnings, back in the eighties, the annual gatherings were in the form of a *Woman's Missionary*

Convention; later it became a Woman's Missionary Society, but without a Woman's Board as an administrative head. The second annual meeting, held at Glen Rock, Pa., was called an *Annual Convention* of the *Woman's Missionary Society*.

The annual meeting of the previous year had formulated a Constitution and the Glen Rock meeting again took the matter up for further consideration.

The ministerial brother who had been invited to preach the annual sermon this year was also by courtesy (along with others) made an advisory member, so he ventured to put the question, "Why don't you organize a Woman's Board of Missions? This will give you an administrative head and will help give dignity to your honorable body." The ladies said, "It did not occur to us that we dare do such a thing." The brother replied, "I do believe that no one in the United Evangelical Church will object and that the Board of Missions will approve it; I advise you to go ahead." The following article was then inserted as Article VIII of the Constitution:

"The affairs of this society shall be administered by a Woman's Board, which shall consist of the officers of the society, one additional representative for every fifteen auxiliaries in the Branch Society; provided, however, that there shall not be more than three representatives for any one Branch Society on the Board. The expense of the representative delegates shall be met by the Branch Society sending them. This Board shall be under the supervision of the Board of Missions of the United Evangelical Church, and its proceedings shall be submitted to the Board of Missions for examination and approval."

This is now Article IV of the present Constitution with only a slight variation.

THE VALUE OF THE WOMAN'S MISSIONARY SOCIETY AS A FACTOR IN THE LIFE OF THE CHURCH. The Woman's Missionary Society is worthy of all the recognition that has been given it and has proven its worth by its deeds. Its usefulness as a factor in the life of the Church has taken a wider range than the object stated in its Constitution. We shall attempt to state in brief outline in what respect its value appears:

1. *The W. M. S. Has Value as a Spiritual Force.* The first thing a certain pastor does when receiving a new appointment at conference is to look up the Conference Journal to find whether there is a Woman's Missionary Society on the charge. He feels quite sure that this will be a helpful factor. The kind of work these women do is a stimulus to spiritual fervor and calls forth a degree of faith that tells in the life of the congregation. The W. M. S. supplies the morale of many a congregation. The pastor that fails to favor and uphold a W. M. S. on his charge is either inexcusably ignorant of its value or else culpable to that extent as a spiritual leader of his flock.

2. *The W. M. S. Has Value as an Agency* for the training of Christian forces, especially among the women and children. Every society becomes a means of self-culture in Christian activity, and when it has a Mission Band under its care, this itself is a training school for *the kind of service that brings to the world*

the highest good. How important that the spirit of missions should be impressed in the adolescent age.

3. *The W. M. S. Has Value as a Disseminator of Missionary Intelligence.* One hundred thousand or more copies each of the *Missionary Tidings* and *Missionary Gem* are sent out each year to bring information and inspiration to eager and interested readers. Tens of thousands of pamphlets and leaflets are sent broadcast from the Bureau of Literature headquarters. Thank-offering meetings, missionary contests, and special meetings of various kinds help to increase interest. Our sisters are keenly alive to the fact that an intelligent understanding of missions increases interest.

4. *The W. M. S. Has Great Value as a Gatherer of Funds* for both home and foreign missions. What would our foreign mission have done had it not been for this noble band of women? For the year ending October 1, 1918, nearly fifty-four per cent. of all contributions received for foreign work was gathered by the Woman's Missionary Society. Our China Mission could not be one-half what it is were it not for the funds of the Woman's Missionary Society. Then they also help home missions liberally. Every Annual Conference Missionary Society is aided by it. They have also helped solve difficult financial problems in local congregational crises. Beside this, they also support Rev. and Mrs. C. W. Guinter in Northern Nigeria, Africa.

DEPARTMENTAL WORK AND PROGRESS

The Woman's Missionary Society is well-organized and carries forward its work in a systematic and businesslike manner. With the board as its administrative head, the various annual conference branches developing the work within their respective conference territories, and each local organization of the respective departments developing its field, the work continues to make progress from year to year. The work is accomplished under the following departmental units:

Women's Societies. Listing these by conferences branches and at the same time noting the last year's progress, we observe the following:

<i>Name of Branch</i>	<i>Auxiliaries</i>		<i>Membership</i>		<i>Gain</i>
	<i>1917</i>	<i>1918</i>	<i>1917</i>	<i>1918</i>	
East Pa.,	81	84	4,050	4,102	52
Central Pa.,	93	95	2,765	2,882	117
Illinois,	57	57	1,210	1,283	73
Pittsburgh,	34	36	901	1,027	126
Ohio,	30	33	717	826	109
Des Moines,	30	30	456	514	58
Northwestern,	18	20	339	402	63
Platte River,	29	29	469	495	26
Kansas,	19	17	218	230	12
Oregon,	16	16	201	213	12
Total,	407	417	11,326	11,974	648

Young People's Societies. These are under the supervision of a general superintendent, at present Mrs. Josie McLain. There are (1918) 136 societies with a membership of 3,834. The net gain for the last year was: in number of societies 11, in membership 111. The amount of money raised during the year was

\$7,713.20, an increase of \$1,025.96 over the previous year. Reviewing the last quadrennium we find that there was an increase of 34 societies and 750 members. The amount of money raised in the four years was \$24,882.76.

Mission Bands. These are also under the supervision of a general superintendent, the present incumbent being Mrs. H. D. Shultz. The importance of this department can not be estimated, since its members are in that period of life when lasting impressions and training for future Christian service mean so much. Immediate fruitfulness also speaks much.

For the year 1918 there were reported 270 bands, with a membership of 8,471 and contributions amounting to \$7,924.55, an increase of \$802.53 over the former year.

Cradle Roll and Home Department. This department is now under the supervision of Mrs. J. W. Thompson. The last annual report shows 133 Cradle Rolls with a membership of 2,775, and \$821.62 contributed for missions. But why enroll the babies? Let the following incident illustrate:

A baby was born in the home of a saloonkeeper in the middle west. A neighbor lady, a member of the W. M. S. called to see the new arrival and to bring her congratulations to its mother. Incidentally the W. M. S. lady asked the privilege of enrolling the dear baby's name on the W. M. S. Cradle Roll. The mother gladly consented. Some time afterward the baby died. The father of the child was asked, "Who shall have charge of the funeral of your child?" "Our preacher," was

the answer. "Who is your preacher?" was the inquiry. The father said, "That Evangelical preacher where our baby's name is enrolled." The parents were won by the simple act of a W. M. S. lady looking up a baby.

The Home Department has a membership of 89, and last year the contributions amounted to \$41.16.

Publishing Department. The Woman's Missionary Society has ever recognized the great value of good missionary literature and its extensive circulation, and has therefore given special attention to the circulation of its periodicals, and other printed matter relating to missions. The headquarters of this department are at rooms 209, 210, and 211, Evangelical Building, Third and Reily Streets, Harrisburg, Pa. Here you will find a busy place in charge of two accomplished, painstaking and self-sacrificing ladies.

Miss Lillian C. Graeff, is Secretary and Publisher of Literature. Hers is a varied and onerous task. She has charge of the subscription lists of *Missionary Tidings* and *Missionary Gem*, involving the keeping in correct and up-to-date form the names and addresses of thousands of subscribers, as well as the accounts of subscriptions. Her store room has a multiplicity of books, charts, pamphlets and other supplies of various kinds awaiting orders to be filled, so as to keep the entire W. M. S. machinery of the Church supplied with literature. The circulating library also requires due attention. Stacks of letters come to her office—subscription lists, orders for supplies, inquiries, complaints, etc.—and every letter must have

attention. Packages of all sizes must be wrapped and mailed or expressed. How this lady gathers strength to fill speaking dates can not be stated here. *Ask her.*

Miss Emma D. Messinger is responsible for all the matter that appears in *Missionary Tidings* and *Missionary Gem*. With dignity, grace, ability and rare good judgment, she fills her place of great responsibility as editor of these well-prepared and useful periodicals. No one is more devoted to her work nor more deeply interested in the cause of missions. By her own pen and the selection of choice matter she reaches thousands every month. Readers there are, that have passed their fourscore years, down to the four or five-year-old boys and girls that must depend upon mother or sister or some one else to read *The Gem* to them.

Missionary Tidings now has a circulation of 7,900 and *Missionary Gem* of 8,000 copies. We hope that the number of each will soon be doubled.

Oratorical Contest Work. Mrs. Karl Kaupp is secretary of Efficiency, Oratorical Contest Work and Library. Much interest has been aroused in oratorical contests and this interest is increasing. These contests not only stimulate interest in the societies, but they are also a splendid means of edification to the hearers and advertise the work of the societies. Last year (1918) 46 contests with 206 contestants were reported. There were 49 silver medals, 9 gold medals and two pearl medals awarded. The Memorial Circulating Library reported 595 readings of 215 books. Other branches reported 1,448 readers of the library.

FINANCIAL PROGRESS

The following table is self-explanatory and is worthy of careful study:

Woman's Missionary Society Receipts

	1917	1918
For the General Treasury,	\$2,934 31	\$3,207 66
Foreign Mission Fund,	10,830 61	11,545 94
Boarding School,	3,177 15	2,898 02
Hospital Fund,	5,223 27	5,048 31
African Fund,	1,751 09	1,720 97
Our Missionaries,	2,541 24	2,782 69
Emma Dubs Memorial,	4,301 92	8,973 50
Western Missions,	1,318 05	1,490 45
Bureau of Literature,	940 08	1,030 32
Home conferences,	4,814 21	5,251 75
Sundries,	218 03	374 92
	<hr/>	<hr/>
Total actual receipts,	\$38,049 96	\$44,324 53
Actual receipts last year,	31,320 88	38,049 96
	<hr/>	<hr/>
Increase,	\$6,729 08	\$6,274 57
<i>Summary.</i>		
Actual receipts,	\$38,049 96	\$44,324 53
Branch and home contingent,	12,412 62	11,072 40
	<hr/>	<hr/>
Total,	\$50,462 58	\$55,396 93



Mrs. S. P. Remer
President Woman's Missionary Society, 1904-1913

CHAPTER XI

METHODS OF ADMINISTRATION

“THE HOME AND FOREIGN MISSIONARY SOCIETY OF THE UNITED EVANGELICAL CHURCH” is the corporate name. In the making of all legal documents such as wills and deeds the name should be precisely used in this form, thus avoiding legal difficulties. The members of this society are such persons who contribute a stated sum annually as a membership fee. This sum varies according to the rules under which an auxiliary society operates. There are also life memberships and honorary memberships.

The Annual Conference Auxiliaries and the Woman's Missionary Society issue life memberships at ten dollars each, granting a certificate to this effect. Any person paying at one time the sum of fifty dollars into the general treasury is constituted an honorary member, and has the privilege of being present at board meetings and taking part in the discussions, but has no vote.

THE OFFICERS OF THE SOCIETY are a president, recording secretary, corresponding secretary and treasurer, all of whom are elected quadrennially by the General Conference, except the vice-president, who is elected annually by the Board of Missions.

THE TEMPORAL AFFAIRS OF THE SOCIETY in general are administered by a board, which consists of the officers of the society, one delegate from each annual

conference auxiliary and one delegate from the Woman's Missionary Society. These are elected at the annual meeting of the various auxiliaries. The bishops are advisory members of the board, with the privilege of serving on committees and taking part in discussions.

THE CONSTITUTION PRESCRIBES THE POWER OF THE BOARD AS FOLLOWS :

The General Board of Missions shall meet annually at such time and place as it may determine, in order to consult concerning the missionary affairs of the United Evangelical Church, and make the necessary arrangements for prosecuting our missionary labors in the most effectual manner, in our own and foreign countries. For this purpose, it shall

1. Make strict inquiries concerning the conditions and prospects of the various missions under its care, and shall make appropriations for their support accordingly.

2. Have power to establish missions in our own land, beyond the territory of the various conference districts, and supply them with preachers from the various annual conferences, such preachers consenting, and to see that they are supported by the funds of the society. Such missions as are within the limits of the several conferences are to be supplied by the respective conferences themselves.

3. Carefully consider the instructions, recommendations and estimates presented by the delegates of the different conference auxiliaries, and, in view of these, it shall determine the amount which each conference missionary auxiliary shall expend during the ensuing year.

4. Have power, if necessary, to borrow money for the prosecution of our missionary work; but must make proper arrangements to discharge such obligations as soon as possible. For its official proceedings the Board is amenable to the General Conference, to which it must submit its record for approval.

5. Have power to make by-laws for the regulation of its business; to examine incidental expenses and see that they

are paid; to determine the support of sick and superannuated missionaries under its supervision, also that of the widows and orphans of deceased missionaries. At each annual meeting of the Board it shall submit a plan of all its proceedings, and the state of the society's funds.

THE EXECUTIVE COMMITTEE. The Board of Missions has an Executive Committee consisting of the president of the board, the secretaries, the treasurer, the bishops of the Church, a representative of the Woman's Board and three laymen elected annually by the Board of Missions.

The duty of this committee shall be to see that the decisions and measures of the Board are carried into effect, during the intervals between its regular sessions. For this purpose it shall hold meetings whenever necessary to examine the finances of the society, receive and deliberate on the reports obtained from the various missions. It shall be empowered to fill vacancies, both in its own body or in missions outside the annual conference limits, whether caused by death, resignations, or otherwise, as also in cases of necessity to appoint missionaries, recall or transfer such as are appointed, and upon the whole take measures to meet every pressing emergency that may arise during the year. For its official conduct it shall be responsible to the General Board, to which it must submit the records of its proceedings for ratification.

EVERY ANNUAL CONFERENCE has its own missionary society, operating within the conference bounds and is an auxiliary to the General Society. The Woman's Missionary Society is also an auxiliary of the General Society. The Woman's Missionary Society has a branch society within the bounds of every annual conference. This branch society consists of two delegates from each auxiliary of the Woman's Missionary Society, one delegate from each Young People's Missionary Society, and one adult representative from

each Mission Band. Young People's Missionary Societies, Mission Band, Cradle Rolls and Home Department Work are all departments of the Woman's Missionary Society and belong to it.

ANNUAL MEETING. The General Board of Missions and the Woman's Board of Missions each meet annually at such times and places as they shall determine upon. The annual meeting of the Woman's Board is usually held the week preceding the annual meeting of the General Board. The Annual Conference Missionary Societies meet annually at the place and on the same week of the annual conference meeting. The W. M. S. Branch Societies meet annually at such time and place as each shall specify. The various local congregational auxiliaries usually meet once a month.

APPROPRIATIONS FOR HOME MISSIONS within the bounds of the respective annual conference territories are made by the conferences themselves, the board designating the bulk amount each annual conference may use. Every Annual Conference Missionary Society puts forth efforts within its bounds to secure funds for its own use. If it is believed that in any case the constituency of an annual conference is not sufficiently strong to raise a sufficient amount to carry on its own missionary operations, the fact is brought to the attention of the board, which, after due consideration, supplements the funds of the Conference Societies that need it. As at present constituted, the East Pa., Central Pa., and Illinois Conferences receive no aid from the board. All the other conferences receive aid.

The Self-denial, Children's Day and Christmas collections are used for this purpose.

WOMAN'S EXECUTIVE COMMITTEE. The Executive Committee of the Woman's Board consists of five persons, elected annually by the Woman's Board. "It shall be the duty of the committee to see that the measures of the board are carried into effect and to transact all necessary business during the intervals of its regular sessions. It shall provide for any official vacancies during the year." The Executive Committee also arranges for the time and program of the annual meeting of the Woman's Board. This committee also appoints committees to audit the accounts of the treasurer and the secretary and publisher of literature.

YOUNG PEOPLE'S MISSIONARY SOCIETY. Every local Y. P. M. S. is auxiliary to the Conference Branch of the Woman's Missionary Society within its territorial bounds, and is entitled to a delegate to the branch meeting. Each auxiliary is self-governing and is organized in the same manner as other missionary societies. The object is "The cultivation of a true missionary spirit among its members, and the collection of extra funds for missionary purposes,"

MISSION BANDS. Each Mission Band is auxiliary to the local Woman's Missionary Auxiliary, and remits its funds to the treasurer of the branch. The chief officer of the Mission Band is an adult leader who is appointed annually by the W. M. S. or by the pastor. Each band has its other officers, as other societies, who may be appointed by the leader or elected

by the children. Each band is entitled to an adult delegate to the annual meeting of the Conference Branch.

MISSIONARY CRADLE ROLL. This is also a department of the W. M. S. Any baby of the church, of the congregation, or of the community may be a member and remain a member until five years of age. The local W. M. S. has the oversight of its Cradle Roll and elects a superintendent. Where there is no W. M. S. the pastor may appoint a superintendent, and even where this is not done, any woman may take up the work, reporting the same to the branch superintendent.

HOME DEPARTMENT. The object of the Home Department is to reach the shut-ins of our congregations and others who do not attend the meetings.

The Home Department is just as much a part and auxiliary of our Woman's Home and Foreign Missionary Society as the Y. P. M. S. The W. M. S., Y. P. M. S. and Mission Band include all who attend the missionary meetings. The Cradle Roll and Home Department include those who do *not* attend, but *unite with* the other auxiliaries in the regular study of the current missionary topics *in their homes*.

The superintendent of the Cradle Roll also looks after the Home Department.

FOREIGN MISSION ADMINISTRATION. This is a printed "*Manual of Rules and Regulations*" which sets forth what pertains to foreign missionaries, their work and the administration of the mission. We shall mention only the leading paragraphs that relate to administration.

MISSION. In general a mission consists of all foreign missionaries under appointment by the Board within specified territorial limits. For the transaction of business the men are regarded as constituting the administrative force of the mission. The women of the mission, however, who are actively engaged in mission work (the mission to determine when this condition is met) are entitled to vote on what is known as woman's work. A missionary shall be entitled to vote after he has successfully passed the first three semiannual language examinations prescribed in the course of study.

POWERS OF THE MISSION. The mission has the general care and supervision of all work within its limits. All questions of policy, method and expenditure are subject to its judgment, and all requests requiring the action of the Board should be accompanied by the action of the mission upon them. Tours of exploration or any unusual work should be undertaken only with the advice of the mission.

The mission assigns and in general supervises the work of individual missionaries, to the end that all forms of labor may have the benefit of united counsel and may promote the interests of the work as a whole. It is proper, of course, that the views of all missionaries regarding their location and work should be heard and fully considered, and if any missionary shall be dissatisfied with the action of the mission, an appeal to the Board for final decision can be made; provided, that due notice thereof has been given the executive committee of the mission. A full statement of the case, together with the judgment of the mission, must accompany the appeal.

When the missions are sufficiently numerous and prosperous to warrant the formation of an annual conference, such a conference shall be formed, and the missions shall be governed according to the Discipline of our Church.

EXECUTIVE COMMITTEE. The superintendent appointed by the Board, and the secretary and treasurer chosen by the mission, shall constitute an executive committee, *ad interim*, to have authority to endorse as approved any request to the Board. All actions submitted to this committee must have the approval of the proper station or stations.

MISSION MEETINGS. The mission shall meet at least once a year; it shall keep regular minutes of its proceedings, copies of which are to be sent to the Board soon after each meeting,

for approval. On questions involving requests for appropriations the expenditures of funds and the location, transfer or retirement of missionaries, a two-thirds vote shall be required. In all other cases a majority shall decide.

OFFICIAL REGISTER

The Home and Foreign Missionary Society

Presidents—S. L. Wiest, 1891-1906; R. Dubs, 1906-1914; H. B. Hartzler, 1914-1918; U. F. Swengel, 1918—.

Vice-President—At various times: R. Dubs, C. S. Haman, W. M. Stanford, J. H. Thomas, J. K. Knerr, W. E. Detwiler, I. Bower, D. Z. Herr, F. B. Niesz, S. L. Wiest.

Recording Secretary—D. B. Byers, 1891; J. D. Woodring, 1892-1894; U. F. Swengel, 1894-1910; J. Q. A. Curry, 1910—.

Corresponding Secretary—W. F. Heil, H. D. Shultz and D. B. Byers, successively in 1891, but resigned. B. J. Smoyer, 1891-1895; W. F. Heil, 1898-1902; A. M. Sampsel, 1902-1906; B. H. Niebel, 1906—.

Treasurer—M. Kunkel, 1891; J. R. Miller, 1892; Jeremiah G. Mohn elected May 11, 1892, and continued until death, May 3, 1919. William H. Hendel elected May 21, 1919—.

Woman's Missionary Society

President—Mrs. C. F. Rassweiler, 1890-1892; Mrs. Elizabeth Kreckler, 1892-1904; Mrs. S. P. Remer, 1904-1913; Mrs. W. J. Gruhler, 1913—.

Vice-President—At various time: Mrs. Elizabeth Kreckler, Mrs. C. F. Rassweiler, Mrs. U. F. Swengel,

Mrs. W. M. Stanford, Mrs. T. L. Haines, Mrs. I. R. Rehm, Mrs. Josie McLain, Mrs. J. W. Thompson, Mrs. Karl Kaupp, and Miss Emma Messinger.

Recording Secretary—Mrs. A. M. Baltz, 1890-1892; Mrs. S. P. Remer, 1892-1904; Mrs. Ida M. Haefele, 1904-1911; Mrs. Emma Divan, 1911—.

Corresponding Secretary—Mrs. Ada Collins, 1890-1892; Mrs. W. M. Stanford, 1892-1894; Mrs. B. F. Bowman, 1894-1896; Miss Carrie Bordlemay, 1896, (office discontinued).

Treasurer—Mrs. N. G. Schneider, 1890-1892; Mrs. S. L. Wiest, 1892-1893; Mrs. W. E. Detwiler, 1893-1918; Mrs. J. G. Finkbeiner, 1918—.

Superintendent of Literature—Mrs. F. G. Stauffer, 1890-1893; Mrs. Ada Collins, 1893-1896; Mrs. C. N. Dubs, 1896-1900; Mrs. W. J. Gruhler, 1900-1905; Secretary and Publisher of Literature, Miss Lillian C. Graeff, 1905—.

Editor Missionary Tidings—Mrs. F. G. Stauffer, 1893-1894; Mrs. Emma Divan, 1894-1898; Mrs. M. M. T. Fouke, 1898-1899; Mrs. Ida M. Haefele, 1899-1902; Miss Estella K. Hartzler, 1902-1904; Mrs. Estella K. Steinmetz, 1904-1909; Miss Anna Crowell, 1909-1914; Miss Emma D. Messinger, 1914—. (*Missionary Gem* included beginning 1910.)

Editor Missionary Gem—Mrs. M. M. T. Fouke, 1904-1910.

Superintendent of Mission Bands—Mrs. T. L. Haines, 1890-1908; Mrs. I. R. Rehm, 1908-1917; Mrs. H. D. Shultz, 1917—.

Superintendent Juniors or Y. P. M. S.—Mrs. E. E. Adams, 1894-1895; Mrs. H. B. Hartzler, 1895-1896; Mrs. A. H. Irvine, 1896-1898; Mrs. Josie McLain, 1898—.

Superintendent Cradle Roll and Home Department—Mrs. I. R. Rehm, 1903-1908; Mrs. J. W. Thompson, 1908—.

CHAPTER XII

OTHER MISSIONARY AGENCIES OF THE CHURCH

OUR CHURCH PERIODICALS do not fail to give the subject of missions due prominence. The editors themselves, Revs. H. B. Hartzler, D.D., W. H. Fouke, D.D., W. M. Stanford, D.D., and W. E. Peffley, B.D., are all imbued with the spirit of missions, and do not hesitate, but gladly promote the cause of missions by their own pens and by the admission of articles from other pens, to the periodicals under their charge.

These men and the periodicals they edit have always wielded a powerful influence throughout the Church by dispensing missionary intelligence, bringing inspiration to our people, and promoting the various offerings at stated times. Without the help of this powerful agency we could hardly succeed.

THE SUNDAY SCHOOL is a leading and valuable agency for the development of the spirit of missions and the gathering of missionary funds. However it is altogether important that there be missionary leadership upon the part of officers and teachers. Such leadership will easily develop a missionary Sunday school. Many Sunday schools show an increasing interest from year to year, as indicated by contributions received. We have some Sunday school classes that

support a Chinese worker or a pupil in the schools of our mission in China.

The Children's Day offering and the larger portion of the Christmas offering come from our Sunday schools. The schools also assist in swelling all the other offerings for both home and foreign fields. In the year 1918 the Children's Day offering was \$13,799.15, and the Christmas offering was \$11,819.48, making a total of \$25,618.63 for the two offerings.

THE KEYSTONE LEAGUE OF CHRISTIAN ENDEAVOR also places especial emphasis upon the subject of missions. Not only does *The Endeavorer* give the subject a special place, but one C. E. meeting topic each month is a missionary topic, on which occasion the subject is given exclusive consideration. One cannot be a good endeavorer without being actively interested in missions. We have Leagues that are now supporting some native worker on the field. In our China Mission the K. L. C. E. is practically the gateway into the Church.

OUR COLLEGES are more than mental training schools, they grip the inner life of students, they appeal to their spiritual natures. Religious student organizations, as the Y. M. C. A., the Y. W. C. A. and the Student Volunteer Bands are means for the development of Christian activities. Uninterested ones are reached and led to become interested in religious matters. Moral power is generated and forces are set at work that become of great service for Christ and the Church. The fact is that the Church must look to a large extent upon the students trained in her own

colleges for future leadership. How necessary it is that the Church nurture her colleges.

The Church has special need of well-qualified Christian men and women for missionary service. Where shall they come from? As a rule, we must look to our colleges for the best trained missionaries for both home and foreign fields. We will be strong or weak in our missionary operations in proportion to our ability to rally trained young men and women for service. Persons are needed more than money.

We also note the fact that right now the Christian student organizations of our United Evangelical colleges are supporting our missionary interests morally and financially, and it is true that the interest in missions upon the part of our student bodies has lately increased very materially. They have asked for definite objectives, and not only asked, but are doing things that will bring forth fruit on our mission fields.

THE PRAYER-MEETINGS. It has been said that prayer is the greatest channel of power. Weightier than all human agencies is this one that links itself to omnipotence. One person can accomplish much, but when "Two or three are gathered together" and "Agree," results are multiplied. We are safe in stating that more is being accomplished in the spiritual realm of the Church's activities by means of Prayer Bands here and there than by any one force in operation. We have authority from the Word of God to give special emphasis to prayer.

For ten years there has gone forth a special effort to have all our people become regular and definite in

prayer for missions. General Conference and the Board of Missions authorized the preparation and distribution of monthly prayer topics for missions. The first regular weekly prayer-meeting in every congregation is asked to be a missionary prayer-meeting. The pastors and congregations that have fallen in line with this matter have not only realized a reflex benefit, but have increased the fruitfulness of our missionary operations thereby. The publication of missionary prayer-meeting topics in pamphlet form will be continued, and we expect increased interest and larger results in answer to our prayers.

COÖPERATION ESSENTIAL

Reference has been made to the various missionary agencies. We do not forget that coöperation of forces is essential to the success and continued prosperity of any undertaking. There needs to be a mutual understanding of every situation and opportunity and a united effort to accomplish good results. The highest ideals of fruitfulness can only be attained when every department of the Church is actively interested and when all work together to attain good results. An intelligent understanding of missionary needs, opportunities and possibilities coupled with faith in God and a purpose to do the will of God will serve to draw together the various agencies into a phalanx of power for service.

CHAPTER XIII

LATER FRUITFULNESS AND PRESENT STATUS

“Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it.”
John 14: 12-14.

The declaration of Jesus quoted above is astonishing in the scope of its application. There it stands with its vast fulness of meaning, and we would not attempt to detract from either its fulness or its richness. We only note that it has to do with the “works” of him that believeth in Jesus, and that there is an intimate relationship between works and prayer.

There is no sphere of activity into which we may enter with greater expectancy and more confidence than direct missionary effort. William Carey had a safe Scriptural foundation when in an address at a ministers’ association in 1792, he laid down his two propositions: “Expect great things from God” and “Attempt great things for God.” Surely Jesus gave us the above statement as an asset for our undertakings, and not as an alarm to frighten us away.

Those who had a part in the founding of our Church had faith in God; they believed in fundamentals; they undertook the missionary enterprise, not in a spirit of self-reliance but expecting God to do things with them for the glory of His name. Thus the work begun has continued and we rejoice over its fruitfulness, yet we wish that there had been more fruit.

OUR HOME MISSIONS

Some Later Statistics. The following are tabulated statements for the year ending October 1, 1918:

<i>Conference</i>	<i>Num- ber of Missions</i>	<i>Church Mem- bership</i>	<i>Con- versions</i>	<i>Acces- sions</i>	<i>Sunday School Enroll- ment</i>
Central Pa.,	63	8,933	775	809	13,244
Des Moines,	25	2,219	194	181	2,847
East Pa.,	60	7,864	548	699	15,731
Illinois,	29	2,735	295	307	5,280
Kansas,	13	799	60	55	1,620
Northwestern,	27	1,294	197	198	2,062
Ohio,	17	2,230	363	354	3,632
Oregon,	20	1,461	85	190	2,946
Pittsburgh,	25	4,205	511	342	5,799
Platte River,	33	2,047	194	288	3,608
Total,	312	33,789	3,233	3,423	56,769

The following table shows a summary of Home Mission results for the quadrennium ending October 1, 1918:

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FOUR YEARS' RESULTS ON HOME MISSIONS

<i>Conference</i>	<i>Con-versions</i>	<i>Accessions</i>	<i>Net gain</i>	<i>Received for Conference Treasury</i>	<i>Received for General Treasury</i>
Central Pa.,	4,909	5,023	1,302	\$23,375	\$22,212
Des Moines,	1,062	991	146	4,529	5,534
East Pa.,	4,479	4,290	1,430	19,900	25,487
Illinois,	1,342	1,297	249	12,649	10,193
Kansas	626	569	91	2,551	2,078
Northwestern,	689	664	146	6,051	3,251
Ohio,	1,773	1,321	431	5,421	7,131
Oregon,	844	1,080	123	4,049	3,686
Pittsburgh,	1,963	1,527	....	4,685	5,686
Platte River,	1,267	1,471	329	7,381	10,055
Total	19,224	18,233	2,247	\$90,597	\$95,313

The Last Twelve Years. There have been 49,770 conversions and 50,131 accessions to the Church on the home mission fields during the last twelve years. The number of conversions for the entire Church during the same time was 114,064 and the number of accessions was 111,304. The percentage of our membership belonging to missions has averaged about 36 per cent. of the entire Church membership. About 43 per cent. of the number of conversions were upon the missions. It will be observed therefore that the work of our home missions is proportionately more fruitful as statistics appear than the results upon self-supporting charges.

The Support of Our Home Missions. The preceding chapter indicates how our Home Missions are sup-

ported. In the fiscal year ending October 1, 1918, the various annual conference missionary societies raised the following for their own work:

East Pa.,	\$18,817 96
Central Pa.,	20,506 79
Illinois,	10,201 31
Pittsburgh,	4,182 32
Northwestern,	4,161 70
Platte River,	2,615 91
Des Moines,	2,233 23
Ohio,	4,767 47
Oregon,	1,402 00
Kansas,	389 85
Total,	<hr/> \$69,278 34

The above total amount is \$18,969.70 in excess of what was raised in 1906. This is an increase of thirty-seven per cent.

The following table shows the appropriations made for home missions for the year 1918-1919. The first column shows the entire appropriation, and the second column shows what portion of the appropriation is paid out of the general treasury:

APPROPRIATIONS FOR HOME MISSIONS

Central Pa. Conference,	\$19,000 00	.....
East Pa. Conference,	19,000 00	.....
Illinois Conference,	12,000 00	.....
Pittsburgh Conference,	8,380 00	\$3,000 00
Ohio Conference,	7,500 00	3,000 00
Des Moines Conference,	6,675 00	4,500 00
Northwestern Conference,	12,960 00	9,500 00
Platte River Conference,	9,600 00	6,800 00
Kansas Conference,	5,600 00	4,700 00
Oregon Conference,	8,000 00	6,150 00
Total,	<hr/> \$108,715 00	<hr/> \$37,650 00

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Provisional for Herrick,	350 00	350 00
Provisional for Wyoming,	600 00	600 00
Miscellaneous expenses, including printing, corresponding secretary, clerical work, interest, etc.,	5,051 00	5,051 00
Total,	\$114,716 00	\$43,651 00

The Board of Missions depends chiefly upon the proceeds of the Self-denial, Children's Day and Christmas offerings for the funds to support home mission work. The following shows what was realized in the years of 1906 and 1918 respectively by way of comparison:

	1906	1918
Self-denial,	\$9,400 80	\$13,526 25
Children's Day,	8,034 96	13,799 15
Christmas,	8,342 00	11,819 48
Total,	\$25,777 76	\$39,144 88

The total amount above indicated for the fiscal year ending October 1, 1918, was about fifty-two per cent. in excess of 1906.

The following comparison of the appropriations for home missions at three different times with twelve-year intervals indicates the progress of our ability and willingness to support home missions since our organization as a Church:

<i>Year</i>	<i>Amount Appropriated</i>
1894,	\$38,475 00
1906,	75,125 00
1918,	114,716 00

THE VOICE OF MISSIONARY LEADERS. The question of the present missions outlook was put to missionary

leaders in the various annual conferences for the Annual Report of 1918. We append herewith the answers:

Central Pa. Conference, Rev. W. E. Peffley, Corresponding Secretary:

In the building of mission churches much improvement has been made during the past four years. Some of the finest structures have been reared on mission fields, and the attractiveness of these churches has generally appealed more successfully to the communities. God has honored the faith of our people who have built with anticipation of success. None of the mission fields have been seriously affected by the war conditions, except, of course, by the requirements for military service. The present fields of the cities and towns offer the same opportunities for aggressive service.

The Conference Missionary Society has had under consideration the extension of its work by locating missions in the following places: Chambersburg, New Cumberland, Mt. Union, Tyrone, all in Pennsylvania, into which towns many United Evangelicals have entered.

The present outlook is encouraging from the standpoint of the present strength and the present challenge of war conditions. Our Church has always stood the tests and we believe the conference will meet the increasing needs for devotion and diligence. Some of the missions will be ready to erect new church buildings at the close of the war, and are accumulating funds for this purpose.

The greatest needs of our missions now may be summed up in this challenge: Every mission shall recognize its true *mission*—to preach and practice the gospel which puts spiritual realities first; to meet the needs of the heart-hungry to-day; and to be prepared to "stand fast" in the post bellum period of reconstruction.

Des Moines Conference, Rev. A. A. Couser, President Missionary Society:

OUR GREATEST IMMEDIATE NEED. The cry of *men* and *money* has the smell of ages upon it, but although sounded long ago, this is the loudest call that we hear in all the world

to-day. Men are needed as never before on the far-flung lines of the Master's work. In our conference as never before the call to-day is for men who are specially trained for work of the kingdom. Leaders are needed: men of vision and a corresponding capacity to impart that vision unto others. Our people will respond to leadership of that kind. With the educational advantages enjoyed by all our young people, it more than ever demands that the minister be a well-qualified man for his task. Then, too, the leaders of the future will need to be men who are somewhat above the average when it comes to ability to organize the working forces of the Church.

Money, too, is needed as never before. Securing the necessities of life is an increasing struggle. Ministers are in crucial need of more liberal salaries; they are, after all, God's servants, and deserve to be given stipends that will put them beyond the temptation to turn into other and more lucrative employments. But for the minister's support money is not only needed: money to make missions self-supporting, money to send the gospel around the world.

East Pa. Conference, Rev. A. E. Hangen, Corresponding Secretary:

The following towns and cities in the bounds of the East Pa. Conference have been under consideration as offering opportunities for new missions: Allentown, Bethlehem, Easton (Easton, First, field), Harrisburg (Harrisburg, Park Street, field), Shamokin, Wilkes-Barre and Wyomissing (Reading). Several of these points ought to be taken up in the comparatively near future, and others ought to be carefully watched with reference to their occupancy in due time.

East Pa. Conference territory is, of course, not virgin soil, so that the prospect of extensive occupation of new fields is not very large, yet do the prospective fields named above offer an opportunity for extension that may not be despised and ought not to be ignored. The outlook for intensive missionary growth is very promising. With a growing knowledge of the world-need on the part of the ministry and their indispensable "allies" the women and the young people and the boys and girls of our local missionary auxiliaries, the

churches of our conference will give an increasing share of their worldly goods as well as that of an increasing number of her best sons and daughters for pastors and missionaries. This conference will continue to "hold the ropes" for those of our brethren and sisters who go down into the "mines of heathendom" and will constantly add to the strength of the rope.

The more immediate needs are the visualizing of the "land yet to be possessed" as belonging to Christ, the will to say, "Let us go up and possess the land," the confidence that "we are well able to overcome them," and the contribution of men and means for its possession and conquest. That all these objects may be attained there is necessary, first of all, a ministry that will in holy, loving boldness, make known to its people what is the Divine program for world-evangelization.

*Illinois Conference, Rev. J. G. Finkbeiner, President
Church Extension Society:*

Orangeville Mission was, by action of the quarterly conference, changed to a self-supporting field. It will, please God, not be long until Kimball Avenue, Aurora, Polo, Brookville, Ottawa, Terre Haute, Weston, Stockton, and Sterling will follow the example of Orangeville.

This fact indicates that the "present missionary conditions" are quite encouraging. The mission fields have taken an increased interest in their own development along spiritual and financial lines. They realize that a spiritual quickening also means a financial gain. Of course, the progress of the work has been interfered with by this great war which has taken some of the most faithful and consecrated workers, not to mention the financial demands made for war activities. Some of the mission fields are well organized with large Sunday schools, good Keystone Leagues and Woman's Missionary Societies; and all these work together for the development of the missions.

We have good reasons to thank God and take courage. While, of course, we would be glad if some mission fields could be transferred from "good" to "excellent," we must not become weary in well-doing, and with *patient, persistent, pur-*

poseful and *prayerful* efforts, He whose we are and whom we serve, will not withhold His blessing; and so we will continue to *plant* and *water* and depend upon Him for the *increase*. But for the planting and the watering we need men filled with the Holy Spirit, men born and reared in the United Evangelical Church, or at least men in harmony with our doctrine, method and spirit, and whose loyalty does not depend on promotion or the largest salary. "Lord, give us men, etc."

Kansas Conference, Rev. B. F. Ludy, Presiding Elder:

NEW MISSIONS, MEN AND MEANS. There are abundant opportunities for the extension of missionary operations, especially in our rapidly growing cities. Of course, in some of these cities there may be plenty of churches just at present, yet as the population increases other denominations enter the work while we wait. If we only had more men and means. We need men who will stand foursquare for God and the Church. Men who will not apologize for our existence. We need men of vision. Men who will earn the salary they receive.

THE PRESENT OUTLOOK. The outlook is promising, as much so as in any conference of our Church. I would again emphasize the need of men, *men*, MEN.

Northwestern Conference, Rev. D. C. Hawk, Presiding Elder:

THE PRESENT MISSIONARY OUTLOOK has never been any better. Setting aside some of the contesting barriers on the pathway of progress, as much as we can, even a splendid outlook. The present method of the missionary operations shall largely determine the future of the outcome and the character of work in the Northwest. The method of work carried on by other churches to-day, successful in its results, would certainly call for a change in our ways. Others employ Sunday school missionary workers; these organize Sunday schools, hold revival meetings in connection with the work, resulting either in an organization of a class or else, if the response is not desirable, move on and go elsewhere. This method seems rather satisfactory to other churches, and is a

splendid way of becoming established. I proposed this to the Board of Missions some time ago, and strongly advocate it even now. To try it out would be worth the while, surely.

Ohio Conference, Rev. L. R. Herbst, Corresponding Secretary:

The present missionary outlook is better than at any time in the history of this conference. The pastors are more enthusiastic along missionary lines; there is more being done to inform the people of the present missionary needs and opportunities.

The people have a larger vision of our possibilities, requirements and opportunities. They are giving more liberally to support the work at home and abroad. They are inquiring more as to the work and its progress and seem to feel the responsibility for missions more than at any time. We have more well-equipped, modern church buildings on our missions than ever before. Our newer missions are well located and growing nicely, spiritually, numerically and financially.

We need more missionaries who have a genuine missionary spirit. Men who have a passion for souls and who are willing to be "made all things to all men, that they might by all means save some;" men who are capable, properly equipped, intellectually, spiritually, and who are very careful in their administration, men sound in doctrine, and who are loyal to our Church.

Oregon Conference, Rev. S. S. Mumey, Presiding Elder:

When conditions permit we would like to see two more churches placed in Portland, one on the east side and the other in the south end. We would also like to have our Church go into Coos County, Oregon, and into southwestern Washington. In our opinion, however, our policy should be intensive cultivation of what we have for a few years rather than an extensive development of new fields.

We are exceedingly optimistic as we look into the future. Once the war is over the Panama Canal will likely open the real trunk line to the West and a stream of settlers will pour into the great Northwest and make the population more

stable. When that time comes, if we hold on during these times of stress, we will find our Church located in strategic positions for rendering the maximum Christian service to our country.

Pittsburgh Conference, Rev. M. E. Borger, Corresponding Secretary:

The present missionary outlook is as "Bright as the promises of God." Our most immediate need is a richer, fuller outpouring of the Holy Spirit upon ministers and people alike. We believe that our problems would all be solved by such an effusion. Our specific needs are a firmer loyalty to the Church, a deeper consecration and a willingness to make greater sacrifices for the Church. We have noble examples of loyalty and devotion but the spirit is not general.

We need a more educated, consecrated ministry, better equipped young men who have a clear vision of the possibilities of our Church, who are not afraid of hard work; young men of push and energy who do not rely wholly upon the efforts of the flesh but who will fast and pray for the spirit that possesses the people of to-day as of old, is that kind which does not yield to a sandwich or plate of ice cream but which goes out only by prayer and fasting.

Platte River Conference, Rev. H. S. Tool, Presiding Elder:

As to the missionary outlook in this conference it is, as in every place as great, perhaps greater than our capability. Western Nebraska, with its new methods of dry farming and its more extensive irrigation schemes would make a prolific field and could be easily operated from the Kearney District. Eastern Nebraska, with its larger cities and flourishing county seats, contains some openings (as, for instance, Beatrice) which could be very profitably occupied could real men be secured and money be provided for their support.

In connection with the work of this conference is the newest and most attractive of all our western work and a field which is prolific in opportunity, our work in Montana. In the very midst of the Rockies in one of the great basins, the Big Horn Range far to the south, the Big Snowies to the north,

the Crazies to the west, located between the Yellowstone and the Musselshell Rivers is our smallest isolated mission.

This new work of our Church so different from the great conferences of Pennsylvania, so small in its beginnings, so vast in its opportunities, has come to attract the interest of the entire Church. This interest has not to any appreciable extent materialized into action, but it will, and we believe this will constitute a center of interest equal to any in our denomination.

FOREIGN MISSION PROGRESS

Our China Mission. We shall not anticipate the contents of Part II of this volume, that will tell the story of the development of the mission. We here make only brief reference, by comparison, to progress on the field and the increasing interest at the home base. The progress of our China Mission has been quite remarkable, notwithstanding the obstacles, the many difficult problems to be solved and the serious reverses caused by the riots at Changsha in 1910, and the war in 1918 between the Northern and Southern forces in which our mission field was one of the storm centers.

The real progress of missionary work, especially in non-Christian lands, can not however be fully estimated, much less indicated by figures. Yet we call figures to our aid as indications of certain phases of results, and in attempting to indicate progress, a comparison will be of value. The table herewith given indicates, as far as figures go, the progress of the four years ending December 31, 1918:

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			<i>Percentage of gain</i>
<i>Membership:</i>	<i>1914</i>	<i>1918</i>	
Foreign force,	25	36	44
Chinese workers,	27	75	177
Church members,	248	678	172
Christian community, .....	....	1,680	....
Sunday schools,	11	28	154
Average attendance,	523	1,633	212
K. L. C. E.'s,	12	23	97
Active members,	223	683	206
Associate members,	189	734	288
<i>Educational work:</i>			
Schools,	10	20	100
Pupils enrolled,	238	773	224
<i>Medical work (only Liling reported):</i>			
Hospitals, .....	....	1	....
Dispensaries, .....	....	1	....
Out patients, .....	....	8,186	....
In patients, .....	....	247	....
Out calls, .....	....	190	....
Operations, .....	....	500	....
Value of property,	\$54,898	\$123,078	124

The Annual Report of 1906 indicates that at that time the membership was, at Changsha 18, Siangtan 21, Chucheo 3, and Liling 8; total 50. Twelve years afterward we had more than thirteen times that many members. Now we have a strong, well-organized mission with every department of activity in full working order.

An Increasing Interest by Our People. This has been steady and substantial from year to year. As one of the indicators we note the increased contributions giving the annual totals at intervals of four years:

1906,	\$11,810	48
1910,	25,163	28
1914,	32,812	69
1918,	61,962	41

It will be observed that the receipts of 1910 were more than double the receipts of 1906, and that the receipts of 1918 are nearly double the receipts of 1914.

Not only do statistics point to an increasing interest, but we further note the following points:

1. People pray more and pray with clearer definiteness for missions and missionaries than ever before. Such prayers are heard in the pulpit, at the prayer-meeting, at the family altar, and in private circles.

2. Greater prominence is given to the subject of missions than ever before. The subject is given prominence at annual conferences, at conventions, at missionary institutes and congregational rallies. Mission study classes are formed and people are beginning to understand the importance of the subject.

3. People are more willing to listen to missionary sermons and addresses, and to read missionary literature than in all history previous to the last ten or fifteen years.

Our Missionary Interest in Africa. Rev. and Mrs. C. W. Guinter, who are members of our Church within the bounds of the Central Pa. Conference, are missionaries under the auspices of the Sudan United Mission, an undenominational missionary agency. Their field is in the southern part of Northern Nigeria, West Africa. Our people support this devoted pair of missionaries, whose labors have been decidedly fruitful, not only by securing converts; but also by establishing an institute for the training of native workers.

During the eight years ending October 1, 1918, the funds for the support of Rev. and Mrs. Guinter were administered by the corresponding secretary of our Missionary Society; but now, by request of the Woman's Missionary Society, they are administered by that body. For the quadrennium ending October 1, 1918, the receipts for this purpose were \$6,280.50.

CHAPTER XIV

WHERE FIGURES AND STATISTICS FAIL

“The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.” *Mat. 13: 31, 32.*

We often attempt to measure results of things pertaining to the Kingdom of God by the use of statistics, but we can only indicate approximately, and in part the relative visible strength of an individual or an organized body by the use of figures, and to this extent they have value. The work of the Christian Church has to do principally with spiritual things, and therefore reaches into a realm and accomplishes results that are beyond mathematical demonstration. This is especially true in the work of Christian missions.

The value of individual effort, or of congregational results, or of the fruitfulness of a denomination can not be rightly measured by statistics. Sometimes statistics make a good *outward* show of work accomplished, and yet the apparent results lack in stability. Upon the other hand, it often occurs that statistics do not indicate great results, and yet the *character* of the effort has been such that what Jesus calls “greater works” are accomplished after all.

It is therefore true that when a given number of preaching places, a certain number of schools, a varying number of conversions and accessions, or how many patients were treated in the medical department, or what was done in any other department of a mission, are reported as the result of a year's activities; we have only *the visible indications* of some things done; and furthermore, as pertains to conversions and accessions particularly, *only the beginnings of the results* of forces set in operation are manifest.

Furthermore, when we studiously observe the by-products of missions as they may be seen in the educational, social, industrial and political world, we enter a realm that is full of interesting and surprising incidents that prove the great value and substantial results of missionary effort as they follow the winning of souls for the kingdom. Here, too, statistics utterly fail to measure beneficial results.

A Christian mother in the middle west had four sons that she had brought up "In the nurture and admonition of the Lord," and trained them for Christian service. They went out from the home nest and established homes of their own in new communities. Each one of them became the beginner of a new congregation, the founder of a Christian church. Where are the statistics that will bring to view the full measure of that mother's careful training which resulted in the establishing of four missionary appointments?

The author can name a mission of our own Church that has been a mission for many years, the peculiar industrial conditions of that part of the city making a

transitory population. Nevertheless, the labors of our missionaries have been fruitful in the conversion of hundreds of people. From this mission there went out a man who himself won hundreds for the kingdom. The wavelets of power that have gone out from that humble Evangelical mission have been felt in certain industrial centers in cities such as Chicago, Kansas City and others. Not only has the little mission had an extensive influence, but the home influence has counted for much, so that a mayor of the city, though not a Christian man, said: "That Evangelical mission on the south side is the best police force in that part of the city," referring, of course, to the citizenship of the community. Who will question the wisdom of investing money and service in a work like this?

Some years ago one of our Evangelical missionaries conducted a revival effort in a small country school house in the State of Iowa. There was only one convert as the immediate result of that effort: a boy in his 'teens. Some people thought that the effort was hardly worth while; but in later years it was found out that that boy became a very able minister of the gospel. What will be the end of the stream of influence started by that Evangelical missionary?

The name of a strong, self-supporting and fruitful Evangelical congregation located in the western part of Pennsylvania could be given here; a congregation that is not only a force in the city, but that is liberally supporting mission work in home and foreign fields. It has a membership of nearly five hundred and a property valued at fifty thousand dollars. For many

years this was a struggling mission, and sometimes people wondered whether it paid to keep it up, but there appeared sufficient fruit from year to year to encourage the conference to keep it up. After a number of years of patient perseverance, there came *more fruit*, and now there is *much fruit*. Suppose it were possible to summarize the results of all the by-gone years, and who can foretell what is yet to come.

A well-known preacher of one of our strong eastern conferences was at one time pastor of a certain city congregation. In an appeal for home missions, it at first seemed that he failed to grip his hearers, because many of them thought, "Why give money for the old country charges that are now missions?" The pastor finally named three or four nearby missions and asked all those present to arise to their feet who had themselves or with their ancestry come from those fields. A very large portion of his congregation stood. Then he asked all except the official members and Sunday school teachers to be seated and it was discovered that the larger portion of his officials were the offspring of the adjacent missions. The people saw the point in his appeal for home missions. That congregation is now a liberal supporter of both home and foreign missions.

The author had charge of a mission in the West where he found a community that was almost completely under the thralldom of infidelity, where it was said that there was but one person that prayed. A preaching plant was established in a country school house and finally a protracted meeting was held, a

number of persons were converted and a class organized. These were not the only results, for the power of infidelity was broken and prestige established for Christianity. Twelve years afterwards, one who had been a hearer in those by-gone efforts came to the author as a seeker for salvation and was led to receive Christ as a personal Saviour.

Since the time of organization of the United Evangelical Church in 1894 there have been reported 214,940 conversions and 209,889 accessions to the Church. During this time 20,269 of our people died and 105,362 were reported "moved away." From a close study of statistics and conditions we are led to conclude that the majority of those who moved away went into communities where our Church is not represented. Why is attention invited to this matter in this book on missions? Because it is one of the trying features of our missionary operations, especially in the six western conferences, since out there our fields are more widely scattered and the people have been more inclined to move to other sections of the great and rapidly developing West and even into the large and new territories of Canada. In this way we have lost thousands of members, not because they became dissatisfied with our Church, but because of their desire to better themselves materially in newer communities. Other denominations have had the same experience, but the larger ones have perhaps not felt this as keenly as the smaller ones. Could we have conserved all our forces as we gathered them by our missionary efforts, we

would be numerically much larger as a Church; still we have been doing proportionately as well as others.

The fact is that the United Evangelical Church has not only increased her own number and laid a strong foundation for a still larger service, but she has been the generator of spiritual forces through her aggressive missionary activities, that are now being used in many ways and through various other agencies for the glory of God, outside her own denominational activities. Her spiritual descendants may be found in almost every state in the Union and in many foreign countries, and the lambs and sheep she has gathered might be counted by thousands outside of her immediate boundaries.

Aside from this, the moral influence of our missionary operations in every conference has a bearing upon the social life of the communities where we operate, upon industrial activities with which we come in contact, upon the educational activities and even in the political life of the people among whom we operate. Usually our ministers and people have been quite ready to "lend a hand" in all activities that speak for right living and the principles of righteousness, as for example the fight against the liquor traffic.

The author may be permitted to cite concrete illustrations out of his own experience and knowledge:

A former minister of our Church could be named who, by circumstances over which he had no control, became a city mission specialist in another denomination and was instrumental as such in founding fourteen new charges. This man was not one of those

who go away without good cause. He received his "start" in Christian activity with us.

In Montana we were introduced to the State Secretary of the Y. M. C. A., who told us that he had been reared in an Evangelical home and converted at an Evangelical altar. A few years ago, in Los Angeles, we found what was then the largest Y. M. C. A. in the world with a membership of more than six thousand. At the head of the educational department was a former Evangelical boy who knew what a family altar is, for its fires had always been kept burning at his parental home.

By invitation the author preached to a large Methodist congregation in a city of about 14,000 people where our Church was not represented. At the close of the service the pastor invited all former United Evangelicals to come forward and shake hands with the visitor. The representatives of ten families came and it was said that five other families were not present. Nearly all these had come from the same county in western Iowa. The fact is that former United Evangelical people have become the spiritual nucleus of many a congregation of another denomination in new communities where we had not entered.

We have just been informed that while we as a Church are not represented in the State of Wyoming by a mission or congregation, yet a former Evangelical has, under another board dotted that state with missions. Referring to the standing of our young people when working with others, did you know that at *The Bible Teachers Training School* in New York

City the places of leadership in the various student organizations have been occupied in later years by United Evangelical students?

Referring to Christian activities in foreign lands; circumstances, in some cases providential, in other cases because of our lack of enlarged facilities, have caused a number of our own to take work under other agencies; so that former Evangelicals may be found in South America, in Africa, in Korea, in the Philippines and in India; for example, the wife of Bishop Robinson, of the Methodist Episcopal Church in India, is the daughter of a United Evangelical preacher, lately deceased.

Many more pages might be written illustrating in concrete form how our fruitfulness reaches way beyond figures and statistics, but these will suffice. Is it not well that we bear in mind that our work is not primarily or chiefly a matter of rolling up statistics, encouraging though they be; but that we seek to do the will of our Father which is in heaven, so that "The Father may be glorified in the Son"?

To lay up a "Good foundation against the time to come," appears to be the thing of prime importance in our missionary activities; remembering that "Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is." *1 Cor. 3: 13*. Jesus will finally say: "Well done good and faithful servant."

APPENDIX

THE VALUE OF THE MISSIONARY'S WORK

A TRIBUTE TO PIONEER HOME MISSIONARIES

From "Heroes of the Cross in America"

Among the true builders of our nation a foremost place must be given to the noble company of pioneer home missionaries and their no less noble successors. They toiled for the regeneration of the individual citizen. They sought with their whole strength, as the tide of humanity moved westward, to lift men steadily upward in moral and spiritual aspiration and achievement. They labored, with scant praise of men, to the end that moral and spiritual progress might keep pace with material advancement.

They set forth the loftiest ideals for character building and the profoundest principles for the guidance of men in their relation to each other and to their divine Master. Their teaching was enforced by their personal adherence to the highest moral standards—by their zeal, their self-sacrifice, and their devotion to the will of God. They had that love of God, that love of their fellows, and that love of the word of God which enabled them to build wisely and masterfully.

Many of the resident home mission pastors, in their efforts to meet their widening opportunities, traveled from thirty to forty miles on the Sabbath and ministered regularly to three congregations. Notable self-sacrifice marked their work. In a happy, hopeful, enthusiastic spirit they toiled. They fought fierce battles within and without. They met and conquered the temptations that come from obscurity, from isolation, and from trials incident to the day of small things. Many of them scarcely saw the beginning of the harvest that sprang from the seed they sowed. But their Master made them equal to their hard day. In spite of all adverse conditions they steadily scattered the seed of the Kingdom of Christ, and from it has sprung the Christian civilization of America.

THE HOME MISSIONARY

By Rev. Robert Forbes, Secretary of "The Board of Home Missions of the Methodist Episcopal Church," in The Home Missionary.

The home missionary does not receive the praise and commendation of pulpit and press that are accorded the foreign missionary. Yet, it often happens that his field has greater difficulties and requires as much heroism and sacrifice as are required in the foreign field. Sometimes he is on a frontier circuit where the drives are long, frequently over bad roads, where the congregations are small and his income meagre. His family is often poorly housed, and his exposure in all kinds of weather is an element in the problem which might cause even a brave heart to sink. I have known a home missionary to ride seventy miles by stage to reach a new field when the thermometer indicated twenty degrees below zero.

Sometimes he is in a city, struggling with the difficulties of a new parish. A missionary in the city has other difficulties than those of a missionary in the country, but they are quite as real.

The home missionary is the best police force. Life and property are secure, not so much because the policeman walks the street as because of the other great fact that the preacher's voice is heard on Sunday. The preaching of the gospel develops conscience and intensifies and quickens the moral sense of the community. As the preacher tries to find a definition of the great words in life's large dictionary—God, life, death, duty, destiny, judgment, heaven, hell—he brings a moral and intellectual quickening to the people that could come from no other source. He organizes the Sunday school, gathers a congregation and preaches the pure word of God, and the influence of his work tends to prevent crime and to raise the moral standard of the community.

He is a patriot. His life and work are making contributions to the nation's welfare. He is a reformer. He is on the right side of every great moral question. He is a leader in the temperance reform, and always the foe of the saloon. He is worthy of a better support than he usually receives. He is making a large missionary contribution himself, in cheerfully serving on a difficult field on a small salary.

The wives of home missionaries are heroines. We have seen them in their humble homes and know well how fully they share their husbands' trials and how bravely they contribute to the success of the work. And, in the day when the light of eternity shall shine upon the doings of earth, it will be seen that the queenly women who shared the toil and sacrifice with noble men in obscure places, were important factors in the problem of the world's redemption.

Support the home missionary. "Home" is a large word in this connection. "America for Christ" is the watchword—the battle cry. America is the land of refuge for all mankind. America must be saved if the gospel is to be preached "to every creature." The country is important. The city is important. We are trying to evangelize both. We ask the reader's assistance in this glorious work by contribution and prayer.

THE WORK OF THE FOREIGN MISSIONARY

From "The Foreign Missionary," by Arthur J. Brown

The variety and scope of the foreign missionary's work are in sharp contrast with the work of the minister at home. The latter hardly realizes to what an extent the effort of the Church is reinforced by the social results of centuries of religious teaching. These helps do not exist in most non-Christian lands and, therefore, the missionary must create them. He must found not only churches, but schools, hospitals, printing presses, kindergartens, orphanages, and the various other kinds of Christian and benevolent work carried on in this country. He must train up a native ministry, erect buildings, translate and print books and tracts and catechisms. The gospel must be so presented as to touch the lives of men at many points and they must be helped in making the adaptation to new conditions.

In some lands, the missionary must even teach the men how to make clothing, to build houses and to cultivate the soil; while his wife must show the women how to sew and to cook, to care for children and to make a decent home. The phrase "missionary at work" is therefore not a misnomer. Those who imagine that "missionaries have an easy time" little realize the heavy and persistent toil that is involved in

missionary effort. The fact is that foreign missionaries are among the hardest worked men in the world.

Much of this work, too, is done in unfavorable climates and amid conditions that tell heavily upon the strength and nerves. The typical hospital, with work enough for two or three physicians, has but one medical missionary and he must perform every operation and attend every sick patient, save for such native assistants as he may be able to snatch a little time to train. Schools, which at home would have a half dozen or more teachers, have but one or two. The ordained missionary often finds himself obliged to unite the adaptability of a jack-of-all-trades to the functions of an archbishop.

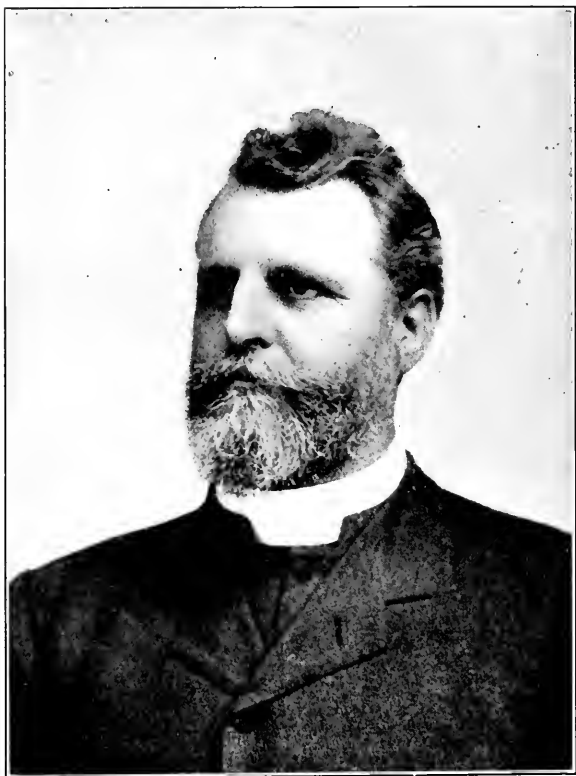
One missionary in China, for example, in addition to the care of a large native church and the teaching of a class of inquirers, had to supervise eleven day schools and thirteen out stations, draw the plans for and superintend the erection of a brick residence, a school house and several small houses for native helpers. His masons had never seen a foreign house or built a chimney and his carpenters had never made a stairway, so that he had to direct personally every detail from the sawing of the logs and the burning of the brick to the laying of the last roof tile and the painting and papering. Another missionary has the oversight of six organized churches, forty out stations scattered over a wide territory and including 1,000 communicants and 200 inquirers. He superintends forty-six day schools with 460 pupils, a single circuit of these schools involving a journey by cart or litter of 500 miles.

PART II

A Venture of Faith

The History of the China Mission of the
United Evangelical Church
1918

HOMER H. DUBS



Rev. C. Newton Dubs, D.D.
Founder and Superintendent of China Mission

Dedicated to the Memory of
My Sainted Mother
EMMA MATILDA DUBS
And to the
Women of the United Evangelical Church
Who helped to make the China
Mission a Reality

PREFACE

To write the history of any mission without experience as a missionary is difficult; I crave your pardon for any mistakes that may have come in thus. I have tried to be as accurate as possible; if I have made any mistakes, I shall be glad to be corrected.

This account is intended to be more than a mere recounting of events; I have tried, above all, to present a picture of the conditions on the field, of the kind of work done, and of the kind of people the missionaries deal with; for that reason I have endeavored to put the foreign missionaries into the background whenever possible, and the Chinese Christians into the foreground.

I owe much to the assistance of my colleague, Rev. B. H. Niebel, D.D., and to his published reports; also to the clippings loaned me by Rev. J. Q. A. Curry, which lightened my labors considerably; to the editor of *The Evangelical*, Rev. H. B. Hartzler, for allowing me to quote so freely from that paper, and to Mr. Eoiang, of our mission, for his help. Above all I acknowledge my indebtedness to my father, Rev. C. Newton Dubs, D.D., who has gone over this manuscript twice and has made many valuable suggestions, and to the other missionaries of the mission, who have written for the pages of *The Evangelical*, from which I have drawn most of my information, and who have

furnished me with statistics, and without whose aid this book could not have been written.

This book is sent forth in the hope that it may interest others in missions and stimulate the interest of those who are working for that purpose, that the time may be hastened when every knee in heaven and on earth shall bow to the one Father God, and to Jesus Christ, His Son.

HOMER H. DUBS.

Nanking, China, Jan. 31, 1919.

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CHAPTER I

BEGINNINGS

The foreign mission of the United Evangelical Church was begun in faith; it was nurtured in faith, and it is being continued in faith. Begun at a time when a foreign mission seemed unwise, continued through discouragement after discouragement, enlarged when the opportunity presented itself, even though the finances at home did not seem to warrant it, this mission has throughout its history been an example of faith in God. If God is for us, who can be against us? If we are doing God's work, how can there be any failure?

The true Christian is never content to think only of himself, he must go and carry his good news to others. There had been woman's missionary societies in the old church, prior to the organization of the United Evangelical Church; they now organized themselves more closely, and continued to meet after the Church division, to study and pray about foreign missions. The Church had supported a mission in Japan (started in 1876); when the churches separated, that was taken away from them. People upon whose hearts the cause of missions has once been impressed can never forget it, and so it was with these women. They were not many; they had no funds in their treasury, but they were endued with the Spirit of the Lord, and

with enthusiasm for their cause, and that always prevails. They wanted a mission of their own; they prayed and worked for it.

The women were not the only influences working towards the establishment of a foreign mission. At the first General Conference in 1894, the Church adopted the twenty-fifth article of faith. This was the first article of faith of the kind to be adopted by any church. From the very beginning the United Evangelical Church has been a missionary church.

But there is a difference between adopting such an article and starting a foreign mission. When the women of the Church asked that this article be put into action, that a mission be started, there were objections. The Church was barely organized; it had no finances; it seemed to many that any attempt to do mission work would result in disaster. But God does not trust in numbers nor in organization, though He often uses these human pieces of machinery as His tools. The advocates of a foreign mission would not be discouraged, but pressed their proposal. So a plan was proposed and accepted by the conference. The General Board of Missions was authorized to establish a foreign mission as soon as the sum of \$20,000 should be collected. In those days, when the Church and its people were financially pressed, such a sum seemed to put off the mission indefinitely, especially as there was no actual mission for which to gather funds, nor returning missionaries to arouse interest.

But the women of the Church were not to be discouraged. They had faith in God; they believed that

if God wanted them to have a foreign mission, He would provide the money. So they collected money; in their societies, in their Mission Bands, they gathered all that they could. Thus they made possible the establishing of the foreign mission for which they were working. At the end of four years, when the next General Conference met in 1898, the Woman's Missionary Society reported that it had gathered \$10,244.80, about half of the necessary sum. Such faith could not be withstood. If the women of the Church could raise \$10,244.80 in four years, when the Church was in financial straits and when there was no mission to arouse interest, how much more could the whole Church do when it had a mission? So the General Conference yielded, and directed the Board of Missions to take steps towards the location of a foreign mission. A committee was appointed to decide upon the location of a mission, composed of Bishop H. B. Hartzler (the brother of one of our first missionaries to Japan), Bishop W. F. Heil and Rev. C. N. Dubs (who afterwards became the founder and superintendent of the mission). Faith had triumphed.

The committee deliberated on the location of the mission from October, 1898, until June, 1899. Calls from Brazil, Africa, the Islands of the Pacific and other places were considered. At last they settled upon virgin territory: the province of Hunan, China, which had never yet been occupied by any Protestant mission. The next thing was to find missionaries. The Board of Missions searched the Church for someone who would make a suitable missionary. They

could find none. Then they turned to a man who had been a zealous advocate of missions, who at the age of eighteen had devoted himself to the foreign missionary work (though later the Church strife prevented him from carrying out this purpose), whose wife was very active in the Woman's Missionary Society, Rev. C. Newton Dubs. Already he was a little above the age limit for missionaries, which is usually thirty-five; he had many interests in this country, prospects of advancement, and a boy to educate; but the call came so loud and clear that he accepted, and on January 10, 1900, Rev. and Mrs. Dubs were appointed as missionaries. Mr. Dubs was appointed as mission superintendent, with plenary power, to locate and found the mission. They expected to sail early in 1900, but the Boxer outbreak caused them to delay their sailing until after the troubles were over, and then they, with their son, Homer, arrived in Shanghai, China, on December 19, 1900.

CHAPTER II

ENTRY INTO HUNAN

The situation in China at the time when the superintendent arrived, was quite discouraging. The "Boxer Year," with its seeming annihilation of Christian missions, was just over, and things were not yet settled. It looked anything but a favorable time for starting a foreign mission. But Christ can never be conquered, and so the missionaries went on with their preparations.

There had always been opposition to the foreigners in China. For centuries the Chinese had been protected by the deserts and uninhabited wastes of Siberia on the north, the almost impassable mountains of Tibet and Central Asia on the west and southwest, and the sea on the south and east, which, until the advent of the steamship, was also impassable. So they had remained in proud isolation, never coming into contact with any civilization at all comparable with their own. When, about a century previous, foreigners from Europe began to arrive at their shores, they considered them, as all foreigners whom they had known before, as barbarians, who were not worth considering. They did not want these "yang ren" (ocean men) as they called them contemptuously; they did not want their trade, nor the opium that they brought. Dr. Morrison, the first missionary to China, who ar-

rived in 1807, was classed by the Chinese with these obnoxious traders. It took two wars before China realized that things had changed, and that she could no longer keep out of the brotherhood of nations. Even then she opened her doors grudgingly. The spirit of conservatism, backed by twenty-five centuries of looking back at Confucius, was very strong, and everywhere in the empire there was the demand that the nation rise and kill or drive out these interloping foreigners. This sentiment was especially fed by a series of pamphlets, most inflammatory in character, describing the foreigners, and the foreigners' religion in the vilest of terms. Dr. Griffith John finally traced them to Hunan, to a "scholar" (a man who had received the equivalent of a B.A. degree in America) by the name of Cheo Han. This man was living in Changsha, the capital city, and issuing these pamphlets, the vileness and hatred of which is almost beyond description. Other writers, throughout the empire, followed his lead, but none approached him in virulence. When, at last, the Chinese government was persuaded to stop and imprison him, it was too late. The anti-foreign sentiment increased. The people felt that the government was either powerless or under the domination of the foreigners, so they must rise to rid the land from these men who were turning things upside down, as well as from the foreign religion. In the last years of the century, things came to a crisis. Bands began drilling to fight these foreigners. The authorities, to prevent this movement from turning against the Manchu dynasty (which was also foreign), turned it

against the Europeans and Americans in China. The slogan of these "Boxers" (as these patriotic societies were called, from a mistranslation of their Chinese name) was to kill the foreigners or drive them out, as well as all Chinese who sympathized with them. Naturally, the missionaries, who were widely scattered through the empire, suffered the most. In many cases they were cruelly murdered, the mission stations looted and burned, and the Chinese Christians likewise martyred. Some escaped after undergoing terrible hardships. Our missionaries had planned to start for China in July, 1900, but the news of these massacres compelled them to delay until the end of that year before sailing.

The situation, when they arrived, was most discouraging. In North China, Christianity seemed to have been swept away. The Yangtse Valley (in which Hunan is located) had not suffered so much, but the missionaries had been compelled to leave their stations and flee to the coast. The Allied Powers had relieved the beleaguered foreigners at Peking, and had compelled the Chinese court to flee, but the government kept delaying the establishment of peaceable relations with the Allied Powers, and anti-foreign sentiment was still strong.

Up to this time, the province of Hunan had not been occupied permanently by any Protestant missionaries. Before the Seventeenth Century, the Roman Catholics had worked in the southern part of the province, but the persecutions of that century had practically destroyed their work. Before 1880 it is doubtful if a

dozen foreigners had crossed the border of the province. Protestant missions began in 1875 with itinerating work. Although every other province in China had been entered and occupied by Christian missions, the Hunanese, with a characteristic proud independence, had kept them out. Changsha, the capital, is only two hundred miles from Hankow, the great center of trade and missionary activity in central China; many missions had attempted to enter this proud province, but all had failed. The history of missions in Hunan prior to 1900 is that of swift journeys through the country, or of temporary location in cities along the border. In 1897, a successful attempt was made to open work at Chaling on the eastern border (now one of our stations) and in 1898 Dr. F. A. Keller located there, but he was rioted out and barely escaped with his life. The Boxer uprising destroyed even the vestiges of missionary work in the province.

Hunan is located almost in the center of China proper, and Changsha, the capital, is a little to the east of the center of the province. Hunan is drained by three rivers, all of them tributaries of the great Yangtse River. The most important of these, the Siang River, flows through the east central part of the province, and forms the principal highway for traffic with Hankow and thence with the outside world. This river flows past Changsha and Siangtan, two of our important stations. At present there is steamer service from Changsha to Hankow, except for a few months in the winter, when the river is so low that steamers cannot come up so far. In 1897 a railroad

was built from the large coal mines at Pingsiang, just across the eastern border of the province, through Liling to the Siang River at Chucheo, which is a station on the proposed Peking-Hankow-Changsha-Canton line. In 1911 the line was continued to Changsha, and in 1918 to Hankow, so that now it forms a very easy means of communication between our chief stations. This is a great improvement over the old means of travel, which were by sailboat on the tortuous rivers or by sedan chair or on foot along the roads.

The country is hilly. The mountains in the south are spurs of the Central Asian Mountains. The chief occupations of the people are agriculture and hand trades. Rice is the principal product; it is said that a full harvest can supply the whole kingdom. The most prized rice comes from near Siangtan. Changsha has several factories. Minerals are very abundant. The coal fields of the province are believed to be more extensive than those of Europe, including England. Iron is freely mined. Zinc, lead, antimony, sulphur, tin, copper and silver are plentiful. From Pingsiang comes the coal for the greatest iron works in China—at Hanyang, across the river from Hankow. A large share of the world's antimony (indispensable in type metal) comes from Hunan. When these mines are opened, Hunan will become one of the leading provinces in the country.

The people of Hunan are full of character. They are noted for their pride, opulence, and especially for their strength of mind, tenacity of purpose, and administrative ability. They are intelligent, possessing a

manly, independent bearing. Hunan has furnished far more than its share of the leaders of China. The energy, independence and pertinacity of its people fits them to be leaders in the new China.

The difficulties of our missionaries were accentuated by the fact that they had to learn the Chinese language. To illustrate what these pioneers had to face I shall quote an experience of Superintendent Dubs. When he arrived at Shanghai, owing to a misunderstanding, there was no one to meet him. All his baggage, trunks, handbags, etc., were piled up on the launch which had brought him from the steamer.

"Here we stood in a strange country whose language we could not understand, with no one to assist us. * * * At first we despaired, for there seemed to be none who could help us. I accosted a policeman, but he could not understand me. Then I decided to help myself. Having come to this decision, I at once selected a number of stout coolies and took my place on the great pile of trunks. Not a word did I need to utter; I simply pointed out my trunks, etc., and these coolies turned the pile of luggage upside down so as to get one or two of the trunks that were at the bottom. It was marvellous how dexterously they extricated my baggage and piled it up on the dock, where Mrs. Dubs and Homer stood guard over it. After checking it all off so as to be sure that none was lost, it was loaded on Chinese wheelbarrows, while Mrs. Dubs and Homer got into jinrickshaws.

"Up to this point I had not spoken a loud word to the coolies, except to thank the one who saved me from a cold bath, for in jumping from the dock to the tender (launch) my foot slipped, and I had a very narrow escape. Had it not been for the coolie, I should have met with a very bad accident. I'm afraid he did not understand my 'Thank you,' but he appreciated the accompanying gesture, I'm sure, for it pleased him immensely as I patted him on the shoulder and smiled approvingly as he looked at me. The baggage was loaded, all was ready, and yet no one moved, for I could

not make these coolies understand where I wanted them to take me. The leader stood patiently at my side listening intently as I said slowly, 'Missionary Home,' 'Mr. Evans,' 'Missionary Home,' 'Mr. Evans,' trying in vain to catch one single sound that would give him a clue as to the whereabouts of my hotel. I showed him the address written in Chinese; of course he could not read, but he soon found someone who could. With beaming face our caravan started. Mrs. Dubs headed the line, followed by Homer, then came the wheelbarrows and carriers with the luggage, while I brought up the rear. I was thus able to keep my eye on the whole caravan and prevent any straggling or loitering. How could I know but what one of the coolies might slip off down one of the side streets and make off with all that he had. To prevent this I gave all to understand that I was watching them, and as soon as one of them would walk instead of keeping in that peculiar pace, something like a dog trot, I'd utter a sign of disapproval and look fierce. This always had its desired effect, for he would at once begin to trot again.

"We must have presented quite an interesting sight, for many a native stopped and gazed at us as we wound in and out the many streets, crowded with Celestials. * * * At last we stood on the threshold of 'The Missionary Home.' Mr. Evans kindly paid the coolies for me, thus relieving me of a great burden, for I had no idea of what was a just compensation for their work."

Four days after arriving in Shanghai, the missionaries were studying the language. But they could not find any one who could teach the Hunan dialect. Besides, the Chinese teacher knows nothing of pedagogy; he contents himself with pronouncing the Chinese words, the students repeating after him. Any directing of the lesson or assignment of study must be done by the foreign student. A month after arriving, Mr. Dubs went to Hankow, 600 miles up the river, to locate nearer Hunan. A month later they moved to Hankow, where they secured a house in spite of the

crowded conditions, almost by a special providence. There they continued to study the language. Of their teacher Mr. Dubs writes:

"Suffice it to say that the only word in the English language that I have heard him speak is 'yes,' and this he only used in a case of absolute necessity."

When we consider the efficient language schools that are now in existence, we see that there were many arduous steps that the pioneers took, which the missionary of to-day can avoid.

At last, Hunan, the last closed of the provinces, was open. The Boxer uprising, which was intended to drive away the foreigners, itself paved the way for missionaries to go to formerly inaccessible regions. In Hunan there had been considerable disturbance; a Catholic bishop and some priests were murdered in a most atrocious manner, and many Roman Catholic Christians plundered. Protestant missions fared somewhat better, but even their chapels were demolished and plundered. The governor of Hunan was called to account for what he had allowed to happen in his territory. Thereafter foreigners could enter the province. The missionary societies who had been trying to enter Hunan thereupon cautiously moved in. It is difficult to say to whom the credit belongs of effecting the first permanent entrance. Some penetrated from Hankow in the north, some from Kuangtung province in the south, and some from the western part of Kiangsi province, in the neighborhood of Chaling. Dr. Dubs pushed his work at the language hard, that

he too might enter this newly-opened land. On May 21, 1901, he started on his first trip to Hunan.

Because this trip is so typical of itinerating trips in any newly-opened territory, I shall quote at length from a letter of Mr. Dubs to *The Evangelical*. He secured the only first class cabin on a launch running to Changsha.

"It was only a small room, six feet long, seven feet wide and barely six feet high, on the upper deck, immediately back of the pilot house. I could not stand up without touching the ceiling and I could not stretch myself comfortably on the bunk, but it was much better than anything else, and I gladly took it. Furnished, was it? Yes, it was furnished with a bare bunk across one end, that served as my bed at night and sofa by day, a 'rickety' old table about two feet square and a few stools without backs. I had to furnish my own bedding, toilet articles, and any other comfort I might wish.

* * *

"On the launch I ran the gauntlet. Some received me with scorn, others with contempt, others with evident curiosity, and a few in sullen silence. On the part of the crew I was treated with utmost respect. This had a decidedly good influence upon the passengers, and our little launch had not gone more than a mile or two before the vanguard of the throng of visitors began to arrive in my room. I had congratulated myself that there were two windows (opposite each other) in my cabin, for I surely would enjoy the fresh air as we steamed up the Yangtse. But, alas, in one way they were a disadvantage, for they afforded the curious Chinese an excellent opportunity to observe the foreigner from every side. I never was alone. In every direction I saw eyes, piercing, curious eyes, watching every movement. Even the expression of my face did not escape their notice. My limited vocabulary was taxed to the utmost. It was all the more difficult for me to understand them, because they spoke the Mandarin dialect differently from what I had been taught; and, secondly, because they spoke so rapidly, shortening the words and pronouncing them indistinctly. There were a few whom I could understand, provided they clothed their ideas in short sen-

tences, composed of words I had already mastered. These soon formed a kind of body-guard, and acted as interpreters between me and the crowds. One or two young men who had traveled somewhat and seen foreigners, took especial delight in talking with me. How I did regret it, that my knowledge of the language was so limited and that I knew only a few hundred words and could use them so imperfectly. Such curious crowds I have never before seen. Everything I had was of unfailing interest to them. They never seemed to tire of gazing at me. Once and again my cabin was packed with curious Celestials, whose presence was noticeable by odors that were not celestial. One time especially the atmosphere in my cabin was so stifling that I crowded them back out of the door so as to get fresh air. The leader took advantage of the situation to inquire about my coat. Of what was it made? Where did I get it? How much did it cost? They evidently had never seen a foreigner at close range before, and, taking advantage of my good nature, they quizzed me on every side. I threw back my coat so that they might see my vest, shirt sleeves, etc. They gazed and gazed at my vest. They asked to see what was under my vest, and so, unbuttoning my vest, expressions of surprise and wonder escaped their lips as they saw my white bosom shirt, stiff collar, suspenders, trousers, etc. My fifteen pockets were a great curiosity, and when I showed them that I even had two pockets in the 'fly' of my coat they just roared with laughter. My shoes always attract attention wherever I go. They desired to examine that part of my wardrobe which I had as yet not taken off, and were evidently quite disappointed when I peremptorily refused to divest myself of any more clothing. The leader was not, however, to be put off so easily. He watched his chance and came around later to satisfy his burning curiosity. I took off a shoe and permitted him to examine it carefully.

"To see me eat was especially interesting to them. My servant was quizzed as to what we foreigners ate, and he was equal to the occasion; his imagination supplied the answer when his knowledge failed him. Some few of his answers I could understand, and I had a good laugh at their absurdity. At meal time there was a general stampede for the best position at the window nearest the table where I ate my food.

Many heard about foreigners eating with small iron spears and short swords, but in this case they did not see this, for I had learned to eat with chopsticks; in fact, for several weeks my cook had prepared one Chinese meal a day for me, and so I can use the chopsticks tolerably well, although I am very awkward. It was embarrassing at first to be watched at meal time, but there was nothing else to do but to make the best of it. A few good-natured words served to ward off any unpleasant remarks at my awkwardness and I was very thankful that the majority stood by me. Yes, I ate Chinese food. I'm quite sure I had rice, pork, chicken, chunks of fat pork, leeks and onions, but should anyone ask me what was in the soup or what other kinds of food were served, I'd be compelled to say, I do not know. I did not eat one single hearty meal, for I had the misfortune to see the cook at work in his kitchen as I boarded the launch. The first meal was served at 10 a. m., the second at 4 p. m. * * * After each meal I had a basin of hot water brought and took a good wash. * * * That I should use soap, a washcloth, and a towel was the subject of much comment. The situation was so ludicrous that I frequently buried my face in my towel and took a good laugh. My position and experience can best be imagined if the reader will recall his visit to some zoological garden or menagerie to see the great white elephant or African lion or the curly-headed natives of some tropical country. I can well remember how parents held up their children, and called their attention to the paws, beard, mane, jaws, eyes and ears of the great lion; every movement was watched with untiring interest and was the subject of much comment. Crowd after crowd passed the lion's den, all laughing, jeering, and joking about the lion, which was pacing to and fro in the narrow cage. Such was my lot. Parents brought their children, held them up, pointing at my clothing, beard, shoes, trunk, books, etc. Over and over again I had to answer the following questions: Your honorable surname? Your honorable age? Your honorable country? And to what place are you going? What is your honorable business? * * * The first day it was indeed a novel experience, the second day I tolerated their curiosity, and the third day it was positively annoying. How I did long for a few moments

of quiet rest, but from early dawn to late at night I was continually watched, never alone."

Every missionary who has itinerated in a part of the country where foreigners are new has had similar experiences to this one. The curiosity excited by a foreigner is an advantage, in that it draws the crowds to him, but it is also a disadvantage, in that it deprives him of privacy.

At Changsha, Mr. Dubs found one foreign missionary living outside the city proper, and daily going into the city to preach and sell tracts. He went on to Siangtan, and there tried an innovation—going to a newly-opened Chinese city in foreign garb instead of wearing Chinese clothes. Immense crowds followed him continually to see the strangely clothed man. At times they were very noisy and at all times it would have taken only a very little to excite the people to mob violence. As he was walking with another tall missionary, a Chinese was overheard to say, "It would take ten of us to whip one of them. How big and tall! Very tall!" His friend turned to the crowd and said, good-naturedly, "Yes, *we* are men, *you* are only children compared to us!" "Haiya!" was the reply, "No no, *we are men, you are devils!*" That was the idea the people had of foreigners, then and everywhere since, until they came to know them better.

But the time was not ripe for a permanent location in Hunan. There was too much opposition on the part of the people, and our missionaries did not yet have sufficient command of the language for active work.

So the language study was resumed at Hankow, and at Kuling during the summer.

At this time the superintendent laid down a principle for the work which has been a fundamental part of the mission's policy ever since:

"We as foreigners can never reach the masses as such. But among those we do reach will be those whom God had chosen to be the spiritual leaders of this people. It is our purpose to educate and train these men and women, then send them out. By their lives and influence they will win their fellow natives who will at a glance recognize their superiority in every respect. Thus will Christianity commend itself in the lives of these chosen ones of God, and the Chinese will see that there is something more than human in our blessed religion, when they come into contact with its fruits. Of the times and seasons we have no definite knowledge, but God will watch and care for the harvest; all we have to do is to sow the seed. He who giveth the rain will make it prosper, for it is His work. * * * The enthronement of Christ in the hearts and lives of the Chinese among whom it will be our privilege to labor, and nothing less, is the aim and purpose of our coming to China. Towards this end we will labor and work, and our whole missionary organization with all its ramifications must be in harmony with this aim and purpose."

CHAPTER III

FIRST YEARS IN HUNAN

It was not until November, 1901, that Dr. Dubs took a second trip to Hunan. By this time he had gained greater fluency in the language, and was better able to deal with the Chinese. Up to this time, foreigners, even though they were tolerated on the outskirts of the city, had not been able to rent property in the city itself. The London mission property was outside the city wall which surrounded this as every other large Chinese city. The only missionary who ventured to stay at Changsha (a man who was "independent" or unconnected with any mission board) had to stay on a boat just outside the city; he had a very hard time of it; the governor ordered him to be guarded, every movement watched. He was compelled to go out of the city at night, even though he could walk through it in day time. In June of that year (1901) Dr. Frank A. Keller, of the China Inland Mission, rented a place in the face of great difficulty. Then he wrote to Dr. Dubs, who had previously made his friendship, and told him to come to Changsha, and live with him temporarily.

The landlords of the city had banded themselves together in an agreement not to rent or sell to a foreigner, so great was their hatred of foreigners. Man proposes, but God disposes, and His cause is not to be

checked by any human scheme. As soon as Dr. Dubs got to Changsha the location of the first station of the mission was made a matter of careful consideration. The question was as to whether it should be located in anti-foreign Changsha, or in Siangtan, where the American Presbyterians had located and where there was less opposition to foreigners. After much prayer for God's guidance, faith triumphed, and it was decided to locate at Changsha. Dr. Keller set his Chinese helpers to looking for a suitable house. God's providence works in many ways. It happened that nearby there was a good house vacant. It had the reputation of being haunted, for several deaths had happened in it in succession, and so it had been vacant for almost a year. The landlord was overjoyed at the proposal made (through intermediaries, as is always the custom) that it be rented to a certain Mr. "Du" (which is Dr. Dubs' Chinese name), and hastened to conclude the contract. But when Dr. Dubs entered the house, and the landlord found that in his haste he had rented to a foreigner, great was his consternation. The officials came to Dr. Dubs and begged him to leave, telling how unsafe it was to stay; the landlord begged him to leave, saying that he would be boycotted. Everything possible was done to get Dr. Dubs to leave. But he refused to budge; the contract had been signed, the rental paid, and he stood upon his legal right to the house. So the United Evangelical Mission was the third to establish itself in Changsha, the capital city of Hunan province.

In a month Dr. Dubs went to Hankow and brought to this house his wife and boy. Hardships were not lacking. They had trouble in establishing themselves in this Chinese house. In wet weather the walls were damp for ten feet from the floor. They found it difficult to get lump coal to burn in their American stove; they could not get potatoes nor yeast; in summer it was intensely hot in their cramped quarters; they were lacking many of the things that make comfort for an American family. Harder to bear than anything else was the fact that they could not go outdoors. Dr. Dubs, indeed, would walk a block or two on a neighboring street daily, to accustom the people to his presence; but Mrs. Dubs and their boy could not leave the house for fear of the people until the next spring, when the popular prejudice abated somewhat, and they dared to steal, by back streets, to the broad top of the city wall, out of which the soldiers could keep the people, and there they could take walks in the fresh air.

As yet no missionary work could be done. Dr. Dubs found that the Chinese which he had learned to speak at Hankow was somewhat different from that spoken in Changsha; although he could converse with an educated, traveled man, yet it was necessary to relearn much before he could work with the Hunanese. For a long time the only service in Chinese that he held was morning prayers for the household—the servants, and any Chinese who cared to drop in. Furthermore he did not have any experienced Christian

Chinese helpers; for most of the work in preaching to the Chinese has to be done by Chinese themselves.

It was not until June 15, 1902, that a chapel was opened. Dr. Keller loaned Dr. Dubs Mr. Liu, a bright Chinese convert of five years' experience, who could act as evangelist. Dr. Dubs felt that now he knew enough of the language to understand what the evangelist was saying, so as to be able to guard against any false teaching that might inadvertently have crept into the preacher's mind. It was impracticable to buy property to build a chapel, so a room was fitted up in their house for services. It was felt that even though it meant staying in Changsha during the intense summer heat, it would be worth while to get started at least, in the early summer, that there might be so much of a foundation for active work in the fall.

The opening was a success. A baby organ, the only one in the city, helped in the music. It meant much for the few Christians to have another chapel; for it is very hard to be a Christian in heathen surroundings, and the Chinese Christians need, even more than those in America, the stimulus that comes from weekly attendance at Christian services.

At the same time, the outer court of the house, a space some fifty feet square, with a roof covering part of it, was fitted up as a street-chapel. This was opened the next day. Here was held daily preaching for the Chinese. Benches were brought in, the big front doors opened, giving a free entrance from the street, the sound of the baby organ or the presence of the foreigner drew a crowd, and the evangelist or some

church member would begin preaching. This preaching, interrupted by tract-selling, would last all morning. A typical street-chapel is described by Rev. M. E. Ritzman in a letter :

"The presentation of the gospel in the street chapel must be leveled to the understanding of the hearers. The men who crowd into the chapel know nothing of our God, or our Saviour, or our Bible. They must be taught that there is a God; that there is a Saviour; that we are all sinners. So one day the preacher will talk to them on the foolishness of worshipping idols. The next day he may show to those who gather to hear him preach that we are all sinners.

"The things preached in the street chapel are such as the great majority of us learned on our mothers' knees. All classes are seen in the chapel, the coolie with his load, the merchant and his clerks, the rich man, the beggar, and even the proud Confucian scholar, who hardly deigns to look at the foreigners. But the great majority of those who come consist of the coolie and the laboring class.

"The order is such as would not for a minute be tolerated in a church at home. But these men do not know how to be quiet and reverent. Some of them seem to have a kind of fear that the seat might charm them and cause them to believe something of the doctrines preached. The preacher may be in the midst of the most solemn part of his discourse when the audience will burst out in laughter. Or he may say something that contradicts their ancient beliefs, and a man in the audience will rise up to challenge his statements. Several men may begin to talk to each other. Some man, perhaps the one in the front seat, will look back to the door, see his friend entering, and immediately call to him to come and share his seat with him. Another man has his pipe with him, and very quietly (?) begins taking a smoke. Or one of the street peddlers will enter with his long-stemmed pipe and begin to work up a trade, charging a cash or two for several puffs. Another has a pocketful of peanuts, or a handful of water-melon seeds, and begins to satisfy his hunger. The coolie enters with his load—it may be water buckets, or grain baskets, or a basket of chickens, or even a load of squealing pigs.

I have even seen them with a crying baby in one basket and one or two little piggies in the other.

"And one must not only reckon with the disturbances inside of the chapel. Those on the outside are often just as formidable. The noise of the screechy wheelbarrows, the curses of chair coolies, the yelling of children, the barking of dogs, the gongs of the blind and peddlers, all come from the street. It is nothing unusual for the clerks of a store to come to the street chapel; then when a customer comes to buy, the shopkeeper comes to the chapel door and calls his clerks. At once three or four or half a dozen men jump up in different parts of the chapel and rush out to attend to their business. A fight in the street, the opening of a nearby theater, a passing procession may transfer the whole audience to the street with the exception of about half a dozen sleepy looking men, who do not seem to care even about what the preacher is saying. But others from the street are constantly coming in, usually filling the chapel very quickly again.

"The joys of street chapel work are vastly greater than the discouragements. To see only one man drop in out of curiosity, become interested, and come day after day, until he finally comes to the regular prayer-meetings, and then develops into a faithful Christian, is a joy, than which there is none sweeter this side of heaven. And the very knowledge that you are sowing seed every day that sometime, somewhere, must bring forth fruit, is such as I believe only the worker in heathen lands can ever fully realize. Discouragements and weariness? Yes, sometimes; but who would not gladly endure these for the sake of the greater joy set before him?"

When a man becomes interested, he is invited around to the daily vesper service. The Sunday service is not for those who know nothing of Christianity, but rather for Christians, and non-Christians who already know something and can understand a discourse which deals of such terms as "sin," "Christ," "salvation," etc. Besides these services, there is the Guest Hall work—two rooms are fitted up to receive guests in Chinese style,

one for men and one for women, and after the services the people who wish to learn more, come to these guest halls, where the foreigner or an evangelist talks with them, and endeavors to interest them in Christianity. These services are still the foundational services in mission work; they are graded so as to teach the people who know more and those who know less of Christianity. In going to a people to whom the term "sin" conveys a hazy idea of certain evil deeds that may be counterbalanced by certain good deeds, such as giving alms to a beggar, to whom "Christ" is an unknown proper name, "God" a term for myriads of idols, it is necessary to deal gradually in imparting Christian truth.

Later other services were added. Sunday school work was first begun with the children in the day school as pupils. There were no trained teachers, and there were many other difficulties in getting started. This has become one of the most successful forms of Christian work. The Chinese religions neglect the children; that the Christians should think it worth while to teach their religion to the children was quite an innovation.

There was also established a workers' training class. This met in the morning before the work of the day began. Of this Dr. Dubs writes:

"It soon became apparent that I must take steps to bring my men into a deeper and richer experience, if I would have them do much effective work. They needed training, instruction, criticism, etc. * * * Thus every day is begun with a service of prayer, 'just among ourselves,' and I am glad to note the progress the native brethren are making. For some

weeks I have been trying to teach them to live a life of prayer, to realize that nothing of any value to Christ's kingdom can be accomplished without prayer and an utter dependence upon the help of the Holy Spirit. It is in this meeting that all important phases of the work are reviewed and discussed, with a view of making our work more effective."

From the beginning great emphasis was put upon the guest hall work. The guest hall was kept open all day, with an evangelist or another worker in attendance. This man would be ready to talk to a casual visitor, and would turn the conversation to some religious theme.

Another phase of the work was tract-selling. In a land where learning is so much emphasized, much can be done through the printed Word. Consequently a great effort was made to sell tracts of various kinds and printed Scriptures. On every station, and on every itinerating trip, an effort is always made to sell tracts. These are prepared by the best missionaries in China, and can often make an impression where the missionary's stumbling talk fails. They are rarely given away, but are sold far under cost—that the possessor may feel their worth by paying for them. There are authentic cases where a tract bore fruit after ten years; the purchaser waited ten years after reading the tract for more light upon this subject and then found it when the missionary came and preached.

Of the women's work and of educational work I shall speak later. The foregoing are the forms of missionary work which are at present very important, and which form the foundation of the work of the mission

on all the stations. Most of the work of the missionary is like church work in America; but owing to the people's entire ignorance of Christianity, something which cannot be realized by anyone who has not been in a non-Christian country, it is necessary to add other forms of work, so as to adapt the gospel to different kinds of people.

In the summer of 1902 anti-foreign rumors became very rife. They kept growing worse and worse, and the people began to get into an excitable frame of mind. Those conversant with the situation feared an outbreak similar to that in 1900, for missionary work sometimes is like sitting on top of a volcano; it may break out or it may not; in either event one has to be on the watch. Rumor had it that the cholera epidemic was caused by the poison that the foreigners had put into the wells; that the foreigners would catch unsuspecting Chinese and gouge out their eyes or heart with which to make medicine. These and other similar rumors were circulated until the situation culminated in the murder of two missionaries in Shenchow, a town in the western part of the province. This murder could have been prevented by the local officials, but they were anxious to get rid of the "foreign devils" and winked at the action of the mob until it was too late. The severity with which this negligence was punished by England, whose subjects these missionaries were, cleared the air. The officials of the province saw that the foreigners under their charge must be protected—and so they were protected. There was no more disturbance of the kind in Hunan.

These two men were martyrs for the rest of the missionaries. From that day to this no missionary has lost his life as a result of anti-foreign mob violence. The officials can protect the foreigners if they see it is necessary. Whether such will continue to be the case under the laxer rule of the New China is a question; but now the people are far more friendly than they were then.

In October, 1902, the mission was definitely located in Changsha. An opportunity was found to purchase a large house situated on one of the main streets, a little to the east of the center of the city. Although the London Missionary Society had previously purchased some property just outside the city, this was the first time property was purchased for missionary purposes *inside* the city. This property is situated on the street leading to one of the city gates, where there is a constant stream of people passing—a circumstance which makes it ideal for street-chapel preaching. The house was light and airy—an unusual thing for a Chinese house, making it far more healthful than the one then occupied. In front of the house proper were some shops, which were turned into a street-chapel (also used for the Sunday services) and a school room. So the mission was located at this place. Later on adjoining pieces of property were bought, and though the property is now becoming too small for the work, it is still, and probably will continue to be the chief location of the mission.

That same fall, Rev. and Mrs. C. A. Fuessle arrived in Changsha. They were the first reinforcements that

had come to assist Dr. and Mrs. Dubs. The work had become too great for two people to conduct, and Dr. Dubs needed help very badly. Rev. and Mrs. Fuessle had arrived in China a year before, in October, 1901, but as there was no place for them to live in Changsha, and as they could do no work until they had learned the language, they spent their first year at Hankow and Kuling, coming to Changsha in October, 1902, when there was room in the newly-purchased house. For some months Rev. Fuessle proved himself a valuable helper in the work of the mission, as far as his command of the language permitted. But the seeds of a disease which was in his system before he was sent to China (diabetes mellitis) developed quickly under the influence of the new climate, and in February, 1903, he had to return to the United States. It was a great disappointment to him and to his colleague that his promising career should be thus cut short. His first public speech in Chinese was his farewell address.

That Mr. Fuessle should have to return on account of his health produced a very unfavorable impression at home. On this subject Dr. Dubs writes:

"Our general health is just as good here as it was in America, and we can see no reason why a good healthy person, with a good constitution, cannot live here just as in the homeland."

Dr. Hume, the director of the Yale Medical School in Hunan, writes:

"With reasonable care it is as easy to keep well in the tropics as at home. If one is willing to study the conditions in which he is placed, and to fit himself wisely into them by



Rev. C. A. Fuessle, Jr.

Died Dec. 11, 1903

adopting a few simple rules of health, it should not be hard to keep well."

Had Mr. Fuessle remained in good health, the mission would have expanded much more rapidly. The loss of this worker threw a much greater strain upon Dr. and Mrs. Dubs. Mr. Fuessle was an exceptionally gifted man. He had made excellent progress in the language, far above the average. While in charge of the guest hall work he won the confidence of the Chinese evangelist and helpers; all loved him and thought very highly of him. Mrs. Fuessle was preparing to start what would have been the first kindergarten in Hunan. Why the mission should be thus set back in its infancy seems hard to understand; the lesson of carefulness in choosing missionaries was deeply impressed upon the board.

Mr. Fuessle's enforced return home only served to increase his enthusiasm for missions. It was a great shock to him that he should have to return. At first he seemed to improve under medical care. Since he could not be in China, he must interest others in missions. So he undertook a trip through the Church. It seemed as if he were trying to repay God and the Church a debt he owed in behalf of China. But his exacting labors exhausted his strength. His infinite willingness to do had led him too far. He laid down his life upon the altar of service. On his last Sunday he preached twice; Monday he attempted a curio talk; Friday, December 11th, 1903, he passed to the home of his Father, for whose work he had given his very life.

Thus ended the life of one whose faithfulness to the Church and willingness to do God's work is an example to all others. His life was brought to an untimely end because he served God so faithfully and continuously. He wore himself out in service. May God send to us also His spirit of service in such abundant measure.

But even though the staff was reduced in numbers, the work must go on and increase. In May, 1903, an evangelist, Mr. Liu, went to Siangtan with orders to rent a place at all hazards. Siangtan is one of the largest cities in Hunan, about twenty-seven miles south of Changsha on the Siang River.

Mr. Liu succeeded in renting a house not very far from the present property, in the southern part of the city, near the anchorage of the boats coming from up the river, situated on the main street, where thousands of country people pass daily. He was put in charge of this station, conducting daily street chapel, preaching and Sunday services, as well as guest hall work. Dr. Dubs made a weekly trip to Siangtan to oversee the work. This was the first branch from the main station at Changsha. At the time it might seem unwise—one man and his wife could not serve two stations. But the faith that led to the founding of the mission was theirs too, and they trusted that there would be speedy reinforcements to aid them in the work.

On the days of June 19 to 21, 1903, there was held in Changsha a memorable conference of all the Protestant missionary societies then working in Hunan. Ten of the thirteen societies were represented. The

missionaries resolved that, as there were so few missionaries in so large a territory, there was no excuse for duplication of work. Consequently the province was divided into sections, that each missionary society may be unhampered in its own section, and that, except in the large cities, where there was room for all, only one society should be working in each town or county. As a result of this conference, several of the missionary societies readjusted some of their work, that they might not trespass upon the territory of other societies. This policy has been persisted in ever since, and with two exceptions (the Roman Catholics and the Seventh Day Adventists) has been adhered to by all the missions. New societies wishing to enter the province were assigned unoccupied territory; and old societies, wishing to withdraw, made arrangements with the other societies to take up their work. In this way duplication of effort has been avoided, and the efficiency of the small missionary force has been greatly increased.

The territory which has fallen to the lot of the United Evangelical Church comprises the cities of Changsha, Siangtan, Liling, Yuhsien, and Chaling, with the counties in which they are located. Some of this territory has been taken over from the China Inland Mission; in most of it we were pioneers. The population is estimated at something like a million; the connection of the main stations by the railroad gives it a great importance and gives the missionaries quite an advantage in traveling. The people (except in the cities) live in the densely populated country dis-

trict. In this territory (except in the cities of Changsha and Siangtan) we are the only mission working (except the Roman Catholics), and the responsibility for the Christianization of those people rests squarely upon this Church. It may well make us pause to think that our gifts and prayers will determine whether these particular people will know of Christ and of His salvation. If we fail, no one else will take up the task.

One other important event at this conference was the coming of the Yale Mission to Hunan. The societies working in Hunan entrusted higher education in sciences, arts and medicine to the Yale University Mission. Thus there came to Hunan an institution which has become known throughout China, and which gives to the province an intellectual center and a means of training workers that would be difficult, if not impossible, to secure otherwise.

On October 11, 1903, the church at Changsha was organized with five members, and the first communion service held. One of these members came by letter from another mission, and four were baptized on confession of faith, the first fruits of the mission. Thus was begun the organization of our church in Changsha. Five members may not seem to be much as the result of two years of arduous work. But they were years of seed-sowing; the seed that was then sown is still bearing fruit in an ever-increasing number of converts. But it is never safe to judge the Christian Church by the *number* of members; in those early days, when people often joined the Church for other than religious motives, it was necessary to go very

slow in baptizing Chinese converts; and the number of baptized Christians represents a larger number who are Christians, but who have not yet proved their allegiance to Christ well enough to be granted admission to the organized Church. In the statistics at the end of the book, an attempt is made to estimate the size of the Christian community by adding together the number of Church members and the number of those in catechetical classes and otherwise in preparation for baptism—all of whom are either Christians or on the borderline between heathenism and Christianity. It was well that circumspection was observed in admitting converts to baptism, for more than once it has been found that the real purpose of a convert in turning Christian was to gain the foreigner's aid in a law suit. Such converts are promptly expelled, and thanks to its careful policy, the United Evangelical Mission has had as small a proportion of such cases as any other mission.

With the organization of a church, the first period in the history of the mission closes. It was a period of beginnings, of struggle and hardship, of intense opposition, and small successes. During this period Dr. Dubs and his wife worked alone, except for the few months that Rev. and Mrs. Fuessle were with them. Foundation laying is always slow work, and the best foundations are laid slowest. It was a time when faith was needed to step forward; but faith triumphed, and in spite of troubles with the language and with the forces of heathenism, the mission was firmly founded and a good beginning made for future work.

CHAPTER IV

CHANGSHA

From this time forward the history of the mission is the story of how, brick by brick, the superstructure was built on the foundation thus laid. At first confined to Changsha, the mission spread southeast, to Siangtan, Liling, Yuhsien, and Chaling. Since each mission station developed separately, we shall consider them one by one, and carry the history of each station through to the year 1917 before taking up another.

Changsha, the first station of the mission, is the capital city of the province. It is a handsome and densely populated city. The population according to the only census taken, is 270,000. It is at present on the railroad from the coal mines at Pingsiang to Hankow, and is a station on the projected railroad from Hankow to Canton, one of the trunk lines for travel and commerce. Most of the mission boards operating in the province have missionaries in Changsha. Consequently it is the center for union movements; the Yale Mission and the Union Girls' High and Normal School are located there. It is assuming importance as a manufacturing center; from the water-front twenty or thirty large smoke-stacks are visible; there are large antimony works, a match factory, and other establishments. In addition to the trunk line just mentioned, communication is main-

tained with Hankow by large river steamers, except for a few months in the winter; making it a place easy of access.

Being the capital of the province, it is a place to which many come; men have been found in the most distant parts of the province, and in other provinces too, who have listened to the preaching of the gospel in our chapel at Changsha. At such central stations as this it is possible to reach a greater number of people than anywhere else.

The development of the mission work in Changsha is the same as that of any other station. The street-chapel preaching, tract-selling, Sunday services, women's work, schools, Sunday school, and other such forms of work have been continued and developed, with varying success. Christian work at Changsha, just as in every large city, has been hard, more difficult than at any other of the stations. This is due to various causes. Not only does a large city present more perplexing difficulties than any other place because of its size, but the presence of a large floating population of the literati (the educated leaders of the people), and government officials who often discourage Christianity, make it difficult. The foreigners, resident in the city since Changsha was made an open port, make mission work harder; these business men show to the Chinese that our civilization is not entirely Christian; too often they illustrate vividly the vices of the West, and the Chinese think that if these business men are illustrations of what Christian countries produce, then they will have none of Christianity.

So Changsha, while an important station, has been a difficult one as well.

In January, 1904, the first permanent reinforcements arrived in Hunan—Rev. C. C. Talbott, Rev. M. E. Ritzman, and Miss Marie Hasenpflug. The first two came out as regular missionaries; Miss Hasenpflug was on a tour around the world and stopped off a year to visit her sister, Mrs. Dubs, and to teach Homer, then in the grammar grades. For a year she acted as Homer's tutor, and helped a little in the boys' school. When the year was up, she felt the call of mission work so much that instead of continuing her trip around the world, she stayed, and is to-day the principal of the Girls' Boarding School. If some of those in America who are dubious as to whether they feel called to mission work could just come to China and spend a year at a mission station, they would see the great opportunity it presents and would feel its irresistible lure.

While these reinforcements were a help, yet it must be remembered that a missionary is of little use for the first year or two, that he is on the field; that time must be given him to learn the language. Even in the second year he can do only a limited amount of work. But these missionaries realized the situation, and were willing to dive in and do anything that they could, even though it meant neglecting the all-important language study, and so slower progress in mission work. So we find them doing things that no missionary has done since, in his first year in China.

On April 3, 1904, four more Chinese were baptized. It must not be thought that it is an easy thing for a Chinese to be accepted as a Christian in full membership. Ofttimes men will come to the Church who hope to benefit materially from their connection with the foreigner. To exclude such and to insure a good foundation for the future Christian community, a rigid process of weeding out is carried through before a Chinese is baptized. The Christian Endeavor Society (organized a little later) is watched, and those who desire to study further are enrolled in classes, after a careful examination on the part of the foreign missionary and a Chinese Christian sent specially to investigate. The report of this committee is considered at the regular monthly meeting of the members, and the person is accepted or rejected. If the person is rejected, it is not to cast him aside, but to correct some grievous fault; it is an attempt to help rather than to injure.

These classes for study meet weekly or bi-weekly, and are taught by the foreigner in the stations, and by Chinese colporteurs in the out-stations. The course of study comprises the central chapters of the New Testament, a catechism, and some book on Christianity. But stress is placed more upon the devotional phase of life and the practical application of Christianity to everyday living. These candidates are carefully watched and guided by visits and conversations. A period of at least a year is the time for probation. At last they are invited to meet the Examining Board, which is composed of the missionaries, the Chinese

pastors, and some members, and the candidates are given a rigid examination in the catechism and as to their own faith. If they are passed, they are recommended to a special meeting of the Church members, and if accepted, they are baptized and admitted to Church membership.

So it is seen that for every Church member there are a great number of "inquirers," persons who earnestly desire to be Christians, and in many cases are Christians, but who have not sufficiently proved themselves. The number of Church members rather represents a minimum number of those reached; the adherents of the Church usually number about twice as many. An attempt to estimate the number of Christian adherents has been made under the rubric "Christian Community" in the statistics.

On March 17, 1904, the new street chapel was reopened. While the place was being remodeled, it had been closed. One of the new missionaries describes the scene:

"I wish you could have seen them as they came rushing in. Dirty and ragged some of them were, others clean and well-dressed and evidently of the wealthier class. A hymn was sung and then the evangelist preached to this crowd the unsearchable riches of Jesus Christ. * * * Our new chapel holds about 200 when full, as it very often is. The doors open on to one of the busiest streets in the city. This street is traversed by the great majority of the farmers and students coming into the city. At nine o'clock every weekday the doors are thrown open, and our colporteur sells tracts to those who step inside. At ten the preaching is begun. One of us missionaries always tries to be present. We do this to get the people into the chapel, the crowds being always much greater when one of us is present."

Another feature of the work at Changsha is the monthly union prayer-meeting. This is a gathering of the Protestant Chinese of every denomination. It is a great event, in that it shows that the various denominations, though distinct in organization, yet are one in spirit. Indeed, in China, where the missionaries are fighting the forces of heathenism, they realize the common fundamentals of Christianity with a vividness seldom found in America where the fight for Christ is not so severe. Just as the Allies were forced to unite their armies when hard pressed, so when Church union comes, it will be found to be the fruit of Christian missions. Such a spirit of unity is a great encouragement to the Chinese Christians themselves, who cannot recognize the differences in the various denominations which have won them to Christ.

To show the impression Christianity had already made upon the city, let me cite an interesting item; as early as this year the governor of the province, unable to find a sufficient number of school buildings, ordered that some of the temples be converted into schools. The idols were moved from their pedestals, and shoved into alcoves, where they were boarded up. And this was done, not by a Christian, but by a Confucianist governor to further western education. Since that time this has happened again and again. The first impact of our civilization upon paganism is to bring skepticism of the native faiths, but at the same time it does not awaken a desire for Christianity. If there were no missions, China would rapidly become atheistic.

In November, 1904, another group of reinforcements arrived at Changsha, Rev. H. E. Voss, and Rev. and Mrs. A. I. Ferch. Of these, Mr. and Mrs. Ferch were compelled to return to America in a year because of the illness of Mrs. Ferch. Again it was a tragedy, and a great set-back to the mission that these missionaries should be compelled to return. It is experiences like this one, and that of Mr. Fuessle that have made the Mission Board very careful to secure thorough medical examinations of all prospective missionaries.

In July, 1905, the port of Changsha was declared open to trade. According to the treaties, foreign missionaries were allowed to reside in every part of the Chinese Empire, but other Europeans or Americans could only reside in certain places which had officially been declared "open ports." This declaration opened the way to the establishment of a large foreign colony in Changsha, which now numbers some hundreds. It also meant that Changsha would be a larger trade center than ever, and that it would be subject to a greater variety of foreign influences. The coming of the foreign business man, as mentioned above, makes mission work harder; the teaching of the foreign missionary and the practice of the foreign business man does not always correspond.

In October, 1905, the first Christian Endeavor Society was organized. This society was not so much for young people as for young Christians. It was felt that the Chinese who are just growing into a full Christian life must have some place where they can learn to pray, to speak of Christ, and to realize what

the fulness of Christ is. So in the Keystone League of Christian Endeavor society the young convert prays his first public prayer, gives his first testimony, and is guided into the richness of Christian life. Here he is not preached at, but practices what he has learned.

In the summer of 1906 there was a disastrous flood in Hunan. The Siang River is a tributary of the Yangtse. It is a small and shallow stream in winter, but the freshets and melting snows of the mountains cause it to raise forty or more feet and spread over the country. These floods could be controlled, but the lack of an awakened government has prevented it. Every summer there is more or less of a flood; some summers it is extraordinarily large, and thousands of people are made homeless, and many drowned. At such times the foreigners have done a good deal of relief work, assisted by contributions from America and from the Chinese—such work has always advanced the cause of Christ in the eyes of the Chinese, when they see what fruits it brings. So this time the missionaries seized the opportunity, and by their relief work won for their Master a favorable hearing among the people.

The organization of a "mission" in Hunan dates back to April 21, 1908. Up to this time the superintendent had been responsible for the disposition of the entire forces of the mission. Ordinarily a missionary does not participate in the direction of the work of the mission until he has passed the examination in the third year's language work. Only those who know the Chinese and the situation are sufficiently experi-

enced to decide matters of mission policy. From this time on, while extraordinary matters were left in the care of the superintendent, the policy of the mission was determined by the missionaries at their annual mission meeting. This mission meeting and its committees, stations the missionaries and the Chinese workers, decides such matters as the purchase of property, erection of buildings, and all important matters, subject, of course, to the action of the Board of Missions in America, especially in matters of finance.

A new kind of Sunday service was introduced in the summer of 1909. On Sunday evening there was held an evangelistic service for the Chinese in which all the active work was done by the laymen. Neither the foreigners nor the Chinese evangelist takes a prominent part. After a short time of prayer in an adjoining room, the Christians go to the street-chapel, and there these men testify to the power of God upon them. Everything is informal; the people can tell that it is not a scholar speaking to them, but one of themselves, who is telling of his own experience, and such an address is very effective. In China Christians are on the alert to tell their fellowmen what they have found in their new faith.

The regular development of mission work was interrupted by a local riot in April, 1910. Such riots are always a possibility among an uneducated people which will believe senseless rumors such as the following:

A member of the church came one day, telling how he had overheard a company of people in a back room discussing

the situation. "They mentioned the fact (?) that foreigners had always been guilty of gouging out the eyes and ears of little children to use as medicines. An old woman who worked in a foreigner's house, accidentally found a door of a third-floor room open, in which she saw a large number of eyes and hearts that were to be shipped to America to be used in making very expensive medicines. On her return from this room she was discovered by the missionary, who, fearing that she would tell what she saw, gave her a cup of tea; one-half hour later she was dead and her lips sealed forever. This crowd of persons, deliberating in secret, never questioned the story, but simply came to the conclusion that it was about time to wreck all chapels and mission compounds."

Any occurrence may start a riot. In this case, the price of rice, the staple food of that part of China, had more than trebled, due chiefly to the fact that some officials and dealers had gotten a corner on rice and that the prices in China were rising to approximately the level of prices in the rest of the world. Of course this caused a great deal of suffering among the poor people. It was aggravated by the fact that the great rice merchants were shipping rice to other parts of China, where the price was higher than in Hunan, the province in which it is grown, and because the governor, probably in collusion with the merchants, delayed in establishing the customary embargo on rice. At night the hungry people turned on the officials, and began looting the governor's buildings, adjoining the official residence. They succeeded so well that they attacked the Norwegian Mission building. The missionaries had five minutes in which to get out of bed and away. As the crowd broke in at the front door, the missionaries rushed out of the back door, creeping

around in Chinese houses and up in lofts until the morning. Fortunately a foreign steamer was anchored in the river and they escaped to it. Next the mob turned on the China Inland Mission and the Wesleyan Mission. The next morning the mob burned these missions. Early that morning our missionaries left the city. Dr. and Mrs. Dubs stayed until one p. m. Shortly after they left the mob burst in, and thoroughly looted the place. The windows, doors, brick-work on verandas, clothing, books, furniture, in short, everything movable was ruined, stolen, or torn to pieces. Nothing except the bare walls were left. Twice fire was begun in different parts of the compound, but the Chinese Christians succeeded in putting it out each time before any damage was done. The missionaries lost all their personal effects, and were left without a change of clothing or any bedding.

Immediately five gunboats, English, French, German and Japanese were sent to the place to protect the foreigners. The official residence of the governor had been burned—a thing that had not happened in a thousand years. Twelve days later a new governor arrived, with 1,000 soldiers, who made a great display, and conditions gradually settled down. The American government demanded an indemnity for the losses of the missionaries, and in due course of time it was paid. The missionaries accepted indemnity for the losses sustained by the board, and for the personal losses of those who cared to avail themselves of the privilege; however reimbursement was only asked for actual losses and damage caused by the riot. It was

shown by previous experience that mission work does not suffer by taking indemnity, except in cases where the demands were exorbitant, and show a mercenary spirit. Nevertheless, the missionaries lost many things that could not be replaced, and the mission work suffered a set-back. The buildings had to be repaired or rebuilt, and it was a long time before the work was as far advanced as before the riot.

It was not until August 27, 1911, that a new street-chapel was built and opened. It is a building 22 feet wide and 36 feet long, on the street, where daily services for those going by are held. After the church was built, it was no longer used for the Sunday services.

The year after the riot missionary work was again disturbed by the Chinese Revolution. So much has been written about this event that I shall say little here, except what affects this mission. The fighting at Hankow began on October 2, 1911. Changsha turned republican on October 22. There was no resistance. All the people and the officials, with one or two exceptions, favored the revolution. One of the generals, who hesitated when asked to become the head of the new party, was killed. The provincial governor escaped. A new governor was immediately appointed, and that very afternoon the new provincial Secretary of Foreign Affairs called upon the foreigners and read them the revolutionary manifesto. The soldiers tore off all emblems of alliance to the Manchus, and decorated themselves with a piece of white cloth, the color of the Han dynasty. A large white flag was hoisted above the government build-

ings, with the character "Han" on it, and Changsha was republican.

During the revolution it was of course impossible to keep the people quiet. So, at the request of the Chinese authorities, the ladies of the mission left the city, and ultimately went to Shanghai, where they would be safe. For about a month mission work was interrupted; the street-chapel was closed, and when it was opened again, the people were more interested in the Revolution than in religion. But in the end the revolution was an aid to missions, in that it secured religious liberty for the people. The Chinese have always been more or less tolerant towards foreign religions, but the specific granting of religious liberty meant much. True, this liberty was not granted until a few years later, but the fact that it was coming, and the efforts made in its behalf meant much even at the beginning.

More important, the Revolution changed the attitude of the Chinese to the foreigner. This change was so marked that it was astonishing. The Chinese respected the foreigner as never before; they became eager to have him as their teacher; they sought his advice on many subjects; they adopted his style of dress, imitated his mannerisms, and showed themselves pro-foreign along all lines. A class was formed in the Sunday school, composed of young men from the best families of the city, teaching the New Testament in English. The Chinese did not make a rush to get into the Church; but the Revolution brought about such a state of affairs that all classes are willing

to give respectful attention to the claims of the gospel, and idolatry received a crushing blow in that so many of the temples were transformed into schools.

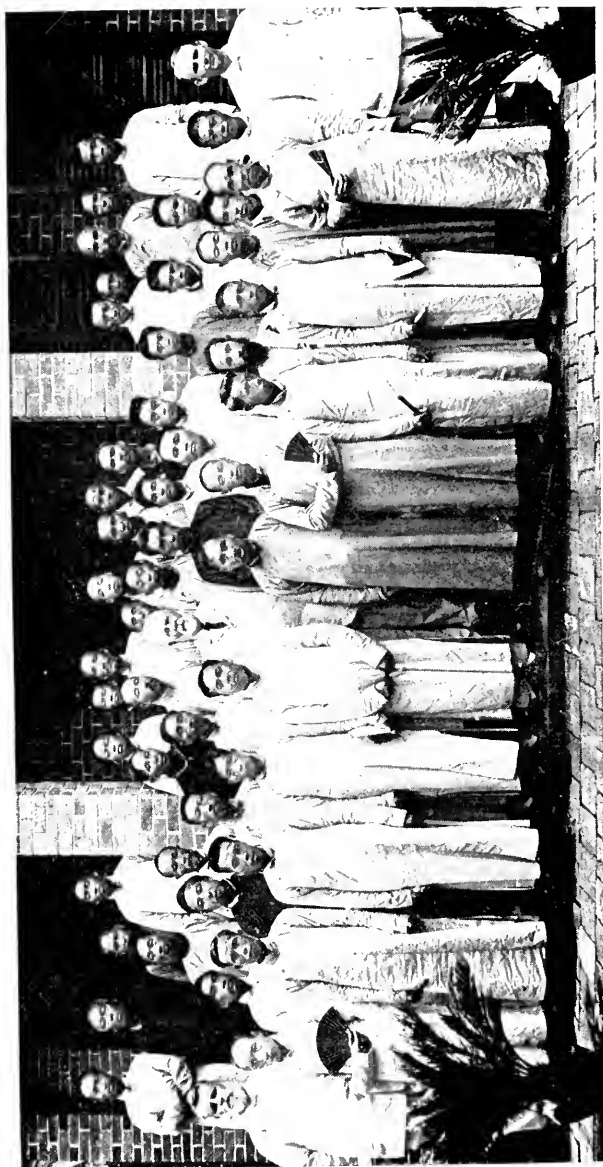
During the time of the Revolution, the railroad from Liling to Changsha via Chucheo was opened, and one of our missionaries was the first foreigner to travel on it. Now the two largest stations of the mission, Changsha and Liling, are joined by this railroad. When it is remembered that previous to this time a trip of 30 miles meant a day of tramping in the hot sun over atrocious roads, or sitting cramped up in a sedan chair for the day, and that this trip, which formerly took from two and a half to three days, was transformed into a few hours' ride on a railroad, it is seen what a great advantage the railroad is to our missionaries.

At the mission meeting of 1912 an important change was made in nomenclature. Before this time, the larger appointments were called a "station." Now this name was changed to "circuit," the boundary of the circuit to coincide with the geographical boundary of the Hsien or county; while the terms "station" and "out-station," terms used for a larger and smaller appointment respectively, were retained for the appointments within the circuits. Thus each "circuit" consists of a "station" and several "out-stations." This change in the organization of the districts keeps before the mind of the missionary that he is responsible for the evangelization of the whole district and not only for the particular town in which he is located. At the same time an effort was made to open chapels

in charge of Chinese workers in the smaller towns and larger villages on all the circuits, while the foreigner remained more a superintendent than a direct worker. This step was a distinct advance towards the complete occupation of the territory in which the mission is located, and shows that the work had now progressed beyond the stage in which the main effort is to locate new stations, to the stage where the effort is to occupy what territory had already been staked out.

The great effect that Christianity had already made upon China is shown by the request of the government that April 27, 1913, be set aside as a Day of Prayer and Supplication for the newly inaugurated government. That China, supposedly heathen, the country which in 1900 attempted to exterminate Christianity, should turn to the Christian for prayer—this shows what a great change had come. Of course there was a good deal of diplomacy in the request, but this official recognition given to Christianity set the stamp of approval upon it and marked an epoch in the progress of the Kingdom of God in China.

The dedication of the new church at Changsha in 1914 was made the opportunity for a great evangelistic effort. This new church is the largest church in the city and in the whole province. The campaign lasted ten days, June 14th to 23d. Rev. Timothy Richard, D.D., Litt.D., of the Christian Literature Society, was secured. He is one of the best known foreigners in China, both for his fifty odd volumes and for his influence upon the highest officials of the country. At the dedicatory services an effort was made to



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reach the leaders of the city. Each day was given over to a particular class, while the two Sundays were given over to the public at large. Admission was by ticket only, and special invitations were given to those whom it was especially desired to reach. The meetings were announced in the daily papers of the city. Several papers published daily reports, and one paper published everything that could be furnished, from a daily program to a detailed report of the addresses. Meetings for the officials, the educators in government and Christian schools, women and teachers of the girls' schools of the city, the students, and the Hunan Educational Association were held on separate days. Specially prepared packets of literature were handed the governor, the highest officials, the leaders of the gentry, who are in reality the rulers of the province, the leaders of the different religions, principals and teachers of the government schools, etc. Dr. Richard made a deep impression upon all who heard him, especially the men and women of the educated classes. On women's day fully a thousand women and scholars of the girls' schools were present. A special invitation had been extended to the governor's wife; when she appeared she was greeted with a Chautauqua salute. It was a new thing for the wife of the governor to appear at any public gathering, and when she returned home enthusiastic, it showed that a deep impression had been made. The governor gave a dinner at which Dr. Richard was the guest of honor. Our Workers' Summer Bible Institute was held at the same time, thus affording all our workers an opportunity of meet-

ing this great man. It was a memorable campaign, one whose influence will be lasting, and did much to bring Christianity into favor with the leaders of the city and the province.

The following incident will illustrate the quality of the Chinese converts. One of our members, a stone mason, rebuilt his home, and in so doing furnished a front room with a pulpit and pews. The room can hold from 80 to 100 people. Some of the students of the Union Theological School have been preaching at this chapel, and every Sunday this man, Mr. Huang, brings with him four, five, six, or more men. When the church makes such converts, its future is assured.

Many of the women cannot come to church on Sunday unless they bring their babies with them; to prevent the disturbance caused by these little tots, one of the ladies of the mission started a nursery for them. The improvement in the church service has been about one hundred per cent.

A series of evangelistic campaigns have been held in Changsha. The first was conducted by Mr. Goforth, of Hunan, in the fall of 1913, and was necessarily much of an experiment. The second was held in the early summer of 1914, at which the principal speaker was a young Chinese minister from Hupeh. In October of that year a third campaign was held, at which Mr. and Mrs. Sherwood Eddy were the chief speakers. A large shed, holding 4,000, was built, and overflow meetings were addressed by one of the local missionaries. Some 1,500 men and women signed cards signifying their desire to study the life of Christ in the

four gospels. This happened in the city where ten years before it was a dangerous thing to preach the gospel. So much Christ had already conquered, that He was now sought after by the best men of the city.

On Easter, 1917, the Changsha church was favored with a visit by Bishop Heinmiller, Dr. Umbreit, and Rev. Rank, of the Evangelical Association. Bishop Heinmiller preached at the morning service. He also visited Liling. The Evangelical Association also has a mission in Hunan, in the western part of the province. Bishop Heinmiller wrote, in his report of his visit, "United we would have a splendid force at work in China and together we could undoubtedly accomplish more than we can at the present time." In these days when efficiency is the keyword of success, it is to be hoped that this union will come both at home and abroad.

OUT-STATIONS

There are two out-stations to the Changsha Circuit, Chucheo and Lukeo.

Chucheo is a country place some 20 miles up the Siang River from Siangtan, with a population of about 2,700, with 1,000 more living at the station and 10,000 in the neighborhood. It is not at present of much importance, but it will be the junction between the main railroad line from Hankow to Canton and the line to the great coal mines at Pingsiang. It will be an important railroad center for traffic north, south, east and west.

This station was opened in May, 1904. The first worker there was Colporteur Koh. He was the only son of his parents, and when, soon after he moved to Chucheo, his ailment of many years' standing became worse, all watched to see how his father, a man of 77 years old, who had been baptized only a year before, would take it. A few months previous his baby had died. With the death of this man, the family line would be extinct. No greater calamity could happen to a Chinese. The people hinted that it was a direct punishment from heaven for deserting their ancestral gods and shrines. But day by day the dying son exhorted his aged father to remain faithful and meet him in heaven, for his race too would soon be run. The whole village and surrounding country were struck with consternation when they saw this aged father rejoice that his only son had entered into the eternal rest of God. There was no weeping, no idolatrous ceremonies, but all was quiet and peaceful, more so than in many a Christian American home. This old man, a Christian of only a year's standing illustrated the simple childlike faith that takes the Word of God as it stands, and trusts God's promises.

A chapel is maintained at this place, with a colporteur in charge. The work has gone ahead slowly but steadily. In the flood of 1905 the chapel fell down, and the colporteur lost his personal effects. At first this appointment was superintended and served from Siangtan; when the railroad was built to Liling, it was made a part of Liling Circuit; and now, as the railroad connects it with Changsha, and Liling has so

many other out-stations, it is part of Changsha Circuit, and is served from that place.

Luk'eo is also on the main line of the railroad, ten miles south of Chucho, a village of about 3,000 inhabitants, with 13,000 in the district. It was first opened by the London Missionary Society in 1912, which had a Chinese worker there. The property was an old heathen temple, whose owners had renovated it and deeded it to the missionary society, to be held in trust until the local congregation would become self-supporting. When the London Missionary Society withdrew from Hunan, and turned their work to the American Presbyterian Mission, we secured this place, as it was in our territory. It is an example of how Church comity works in Hunan that this place should be turned over to us, simply because our mission station was nearest to it. Another piece of property was purchased, more centrally located, which now serves as a branch chapel. A Chinese evangelist is located there.

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Changsha Circuit, now (1917), has 5 foreign missionaries and 16 Chinese workers. There are 2 catechetical classes with 69 catechumens, a Bible class for men and another for women candidates for Church membership, with an enrollment of 10 and 16 respectively. Every week there are two Sunday preaching services and two week-day religious meetings as well as a regular women's meeting, averaging an attendance of 60. The Church membership is 137; the Christian community (i. e., Church members and those

in preparation for Church membership, who are yet being tried out; see page 200), is about 206. There is a Sunday school with 267 members, a senior K. L. C. E. with 137 active and 69 associate members, and a junior K. L. C. E. with 32 associate members. The Woman's Bible School, the Girls' Boarding School, the Hunan Union Girls' High and Normal Training School, and the Union Theological School are located at Changsha, as well as the Yale Mission College, to which the mission sends students. There is a boys' day school and a girls' day school on this circuit as well as those mentioned above. The Chinese contributed \$135 (American money) during the year towards church expenses, as well as \$690 in school fees. The property, which includes one parsonage, two church buildings, and a school building, is valued at \$31,135 (American money).

CHAPTER V

SIANGTAN

Siangtan is about 27 miles south of Changsha on the Siang River. No accurate census has ever been taken, as is the case with most Chinese cities and towns; estimates of the population range from 200,000 to 500,000. Probably the former figure is more nearly correct. During the summer, when the river is high, there is excellent communication with Changsha; small Chinese launches and large foreign steamers make the trip. A branch railroad line is to connect it with the Peking-Hankow-Changsha-Canton trunk line. It is the largest business port in Hunan, and has an immense shipping. The river bank is lined with large and small Chinese boats. It is an important center for trade from the southern part of Hunan and beyond. Thousands of country people pass our premises daily. Large parts of the city are on low-lying ground near the river, and are flooded in time of high water. The most prized rice in the country comes from near Siangtan.

We have already seen how Siangtan was first entered (p. 192). But the placing of an inexperienced Chinese evangelist in the town was not sufficient. There were internal and external difficulties that needed the guidance of a foreigner. So Rev. C. C. Talbott was stationed there (April 7, 1904). It was a

sacrifice for him to go alone to take charge of this station before he had a working knowledge of the language, and try to shift for himself. Those who have never gone through the experience of living alone in a foreign land where no one understands what you say, and where you have no companions, do not know what that means. But he did it willingly, for he realized the importance of keeping a strict supervision over the work.

Mr. Talbott began building a street-chapel in August, 1904, and after the usual delays incident to building in China, it was finally completed on March 19, 1905. Missionaries from the American Presbyterian Mission, the London Missionary Society and the Christian and Missionary Alliance were present and spoke at the opening service. It is an illustration of the spirit of union on the mission field that all the missions working in Siangtan should be represented at the opening of a chapel. Of the building Mr. Talbott writes:

"Building in China is work that all dread because of the worry and vexation connected with it; and the ever-present feeling that the workmen are getting the best of you, although you don't know just how or where."

Yet if proper buildings are to be erected, it must be by the missionary, for the Chinese do not know how, and there is no one else to show them. Later a missionary's house, an evangelist's house and other buildings were erected.

In July, 1904, the first converts at Siangtan were baptized and the first communion held. Since that

time the Evangelical community has grown steadily. But Siangtan has been unfortunate, in that the dearth of foreign missionaries and of trained Chinese workers has made it impossible always to keep both a missionary and a Chinese evangelist at the place; and without both of these men, a station cannot be sufficiently conducted. Consequently the work has not gone forward as rapidly as possible. But Siangtan is becoming more and more important and recently has been developing better.

February 7 to 14, 1908, there was held at Siangtan, as an experiment in mission work, a conference of the people of the Church. Siangtan was then the most central station. Some 50 odd people came from Changsha, Siangtan, Liling and Chucheo. Three meetings were held each day, with addresses by the missionaries and Chinese. The time was just following the Chinese New Year's, when there is very little work done. The chapel was filled at every meeting and the people felt it was quite profitable. But the difficulties of travel in China prevented holding another such meeting, and its place has been taken by the Workers' Conference.

Siangtan has been especially blessed in that it was the scene of the last labors of Mrs. Lilla Snyder Voss. She was a teacher in the public schools of Reading, Pa., when she decided to become a missionary, and reached China in the fall of 1906. But she had been in China barely two years when she left the work of the Girls' School at Changsha to marry Rev. H. E. Voss. With him she went first to Liling, later to

Siangtan, where she continued to do valuable work among the women. In the summer of 1913 she developed an incurable disease. The superintendent offered to take her to America, where her life might have been lengthened; but she declined to leave. She told him that she would rather stay in China, if it were only for a year, to do what she could for those about her, and die at her post of duty, than to come to America and live two years under more comfortable circumstances. Hers was the kind of spirit that makes heroines and martyrs. She worked as long as her strength lasted, leading meetings, teaching in the Girls' Day School, visiting the Chinese women, receiving visits, and caring for her two children. She was untiring in her activities; indeed, she was an efficient worker. She worked as long as she could. When she could not go to the women because of her infirmity, she had the women gather around her bed, so that she could teach them and pray with them, leading them on in the Christian life. She bravely met her death at her post, doing her duty to the last. On May 6, 1915, she passed away, a noble example of courage and devotion to the end. "Blessed are the dead who die in the Lord, for their works do follow them." The example of a Christian woman meeting death with such courageous faith in our Lord has had a great influence upon the Chinese of Siangtan. Hers it was to sacrifice up to the hilt.

A union evangelistic campaign, similar to those held in Changsha, was held at Siangtan, February 28 to March 6, 1915. The temple of the God of War was



Mrs. Lilla Snyder Voss
Died May 6, 1915

secured free of charge for these meetings. A Chinese temple has the shrines at one end, in the middle a large court-yard, and at the other end an elevated platform which is used for theatrical performances. On the sides are galleries for the women. The court was covered with a mat shed, and lights, a pulpit, organs, seats, etc., were put in. It was the first time that a temple had been used for such a purpose in Siangtan; the idols looked down upon a Christian campaign with their usual dreary, dark, dismal faces. The chief speaker was Rev. Ding Li-mei, a remarkable Christian preacher from Shantung, himself a marked illustration of what Christ can do for a man. Mr. Nieh and Mr. Tsuen, influential Chinese from Changsha, also spoke. When the meetings closed, the signatures of 1,227 people had been secured to a pledge that they would come to the Christian chapels and study the Christian Scriptures.

Two pieces of property have been purchased in Siangtan, one on the main street of the city, where the street-chapel is passed by thousands of people daily, and the other five minutes' walk away. The K. L. C. E.'s of the home Church gathered some \$10,000 for the erection of a church to be called the "Siangtan Memorial Church." to the memory of the missionaries of the Church who have passed to their reward. This church will be completed as soon as the troubled state of the country, and the low rate of exchange permit.

OUT-STATIONS.

Pantsishang is located across the river from Siangtan, and our chapel, which was opened in 1915, is almost opposite the church in Siangtan. This suburb has a population estimated at 9,000. A colporteur is in charge. The foreign missionary makes about two visits a week to this place. A Sunday school and street-chapel are the features of the work at this place.

Shitan is another town with a population of 4,000, about 19 miles from Siangtan, located in a coal district. The best lime in this part of the province is prepared there. It was opened in 1914 and a colporteur is stationed at the place.

Kutangkiao is a town of about 1,000, half way between Siangtan and Huashih. In 1916 a chapel was rented there, but as there is no available worker, none has been posted there.

Shahp'u is half way between Kutangkiao and Huashih, a village of about 1,500 people. It is in a farming community, as are all these places. Only two miles away is another prosperous village, Chukialong, the home of one of the colporteurs. When, after much urging, the missionary visited this place, he found that seven families had discarded their idols and wished regular service, and that the leading man of the town offered his hall for meetings. However it was found better to locate at Shahp'u, which was done in 1917, and visit Chukialong from this place. So the work grows.

Huashih is a thriving business place in a farming community, about 30 miles from Siangtan. It has a population of about 4,000. A number of the Siangtan Christians or their parents lived here, and so our attention was directed to this place. It was opened in 1907 and a colporteur was first stationed there in 1908-1909, and a well-situated building was purchased in 1913. At the time of the riot in Changsha in 1910, a member of the Boxer Society from Shangtung stirred up trouble at Huashih, and the chapel was partially destroyed. But the Chinese official acted energetically; after a skirmish the leaders of the mob were punished, and the property restored. A place such as Huashih is visited by the missionary twice a quarter, and a Chinese evangelist is stationed there. There are 21 members in the congregation, with a boys' day school, Sunday school, etc.

* * * * *

Siangtan Circuit, now (1917), has 4 foreign missionaries and 14 Chinese workers, with a Church membership of 147, and a Christian community (see page 200) of 347. There are 8 catechetical classes with 50 members and a Bible class for women candidates for Church membership with 12 members. Every week there are 7 Sunday preaching services and 5 week-day religious services as well as 2 women's meetings, with an average attendance of 70. There are 5 Sunday schools with 247 members in all, 4 senior K. L. C. E.'s with 114 active and 155 associate members, and a junior K. L. C. E. with 76 active members. There are 2 boys' day schools, a girls' day school

and one other school. During the year the Chinese community has contributed \$60 for Christian work, as well as \$80 in school fees. The property, which includes 2 parsonages and a church building, as well as other buildings, is valued at \$21,717 (American money).

CHAPTER VI

LILING

Liling is a city of from 30,000 to 60,000 people, 45 miles southeast of Changsha. It is situated on the Luh-kiang, or Green River, a tributary of the Siang. It is the county seat of a county whose population is about 500,000. The country is mountainous, interspersed with many fertile and beautiful valleys. The hills are largely covered with trees, a great many of which have been planted in recent years. Farming is the principal occupation but the region is rich in untouched minerals. A great deal of tea is prepared in the district. Some 30 miles east are the great Ping-siang coal mines, which are reported to be able to turn out 2,000 tons a day. The railroad from these mines runs through Liling, to Chucheo, Changsha and Hankow. However, when the mission first came to Liling the railroad only ran as far as that city. The city is comparatively clean, one of the cleanest in the province. The people are generally well-to-do, and beggars are scarce. In the first years that the mission was there, the people were very conservative, staunch idolaters, with a good deal of devotion to their gods. This district is in the east central part of the province, bordering on the province of Kiangsi.

Until this mission came to Liling, there was no representative of Christ in the whole Hsien (county).

Others had itinerated there, but none had located there permanently. In April, 1904, Evangelist Liu went there, and rented a small place to sell books. It was our intention to open cautiously, and gradually overcome the opposition of the people. He returned, leaving a colporteur in charge. A few days later, Dr. Dubs started for Liling, but no sooner did he reach Siangtan than that colporteur arrived, telling that he had been thrown out of the house and driven from the place when the people discovered that it was a Christian book-shop that had been opened. Dr. Dubs reported the fact to the Chinese authorities in Changsha and started for Liling. He found the evangelist and colporteur had preceded him, and they were busy selling tracts from a book-stand on the street in front of the rented place. The landlord begged them to retire, and was backed by the guild of landlords. It had been the boast of the people that no mission had obtained a footing in the county. Dr. Dubs demanded of the magistrate that the mission be granted its treaty rights, and be given possession of the place. After ten days of dilly-dallying he at last gave in, and on April 25, 1904, they regained possession. On May 5th, a street-chapel was opened.

A few weeks later Rev. Ritzman made an itinerating trip to Liling. His account is so typical of such a trip that I quote parts of it here:

It was our custom when traveling between Changsha and Siangtan always to take tracts with us and sell on the boat, reaching some in this way, perhaps, who would not be reached otherwise. That afternoon the boat was crowded with Chinese. We had taken a good supply of tracts along

and we made use of this opportunity to sell 160 cash worth of tracts. We reached Siangtan about 5 p. m., had supper with Brother Talbott, and then went to the evening meeting.

After the meeting Brother Dubs, Brother Talbott and I went down to the river and took a night boat for Chucheo. It was only a small boat, none of us could stand upright and it is hard to tell how many Chinese were already on board. Here we lay down to sleep. It was as full as seven in a bed, and for some reason or other I actually thought several times of sardines packed in a can. Yet I think we all got a pretty fair night's rest. When there is no alternative you can sleep almost anywhere. It was quite amusing to see some of the peculiar twists and shapes which some of the Chinese assumed, and they seemed perfectly contented and happy. It was only twenty miles from Siangtan to Chucheo, and we expected to be at our destination at daybreak. But the wind that had been strong in the afternoon died down, and when we awoke we found ourselves still ten miles away. We decided walking was better than staying in the boat, and as soon as the boat could pull to the shore we started out. After a walk of about five miles we stopped for breakfast at a small country inn, not taking more than some tea and a certain kind of bean, which we ate raw.

About eleven we reached our destination, had dinner, and then Brother Dubs and Brother Talbott returned to Siangtan, and I was all alone in the midst of a crowd of Chinese. I felt verily that I had now to sink or swim, live or die, survive or perish. A few minutes later I had my goods loaded in a wheelbarrow and we started for Liling in a pouring rain that made me wonder whether we would not need to swim almost in some places. Such misfortune, however, was not mine.

We made ten miles more that afternoon, then stopped at the inn of a little village for the night. I made my supper on rice and eggs, preferring for my own reasons not to partake of the dish that my teacher thought so fine. We were shown into a little room that looked as if it might, perchance, have been cleaned once or twice since Methuselah's time. It had only a dirt floor, had no ceiling except the black, dirty roof some fifteen or twenty feet up. On the roof there was a little window perhaps five inches by ten for light. I was

quite tired, but patented board springs, a bed too short, and a chorus of innumerable mosquitoes are not conducive to sound, refreshing sleep, and the night seemed somewhat long and wearisome.

"Before six the next morning we were off for another tramp of twenty miles. Shortly after we started, the barrow man and the soldiers stopped about an hour for breakfast. Thereafter we kept up a continuous tramp until twelve, with only occasional brief stops for drinking tea. People at home often laugh over the tea drinking of the Chinese. But what a blessing to the missionary that they do drink tea. Their water is utterly unfit to drink, and in making tea the water is at least thoroughly boiled and another flavor added.

A dinner after a thirteen-mile tramp without a breakfast tastes fine, if it is cooked at a Chinese inn, and I thoroughly enjoyed it. A little before four we reached our chapel.
* * *

The country through which we passed is for the most part very beautiful. The road between Chucho and Liling winds in and out among hills that make one think of the mountains of the old Keystone State. In between the hills there are beautiful stretches of green rice fields, often rising terrace above terrace. But all this scenery is marred by the altars and temples in high and low places. * * *

One of the most trying things on such a trip, more so than lack of proper food and accommodations, even, is the curiosity of the Chinese. One may think this a small matter, but let such an one try it for a few weeks. Many of the natives in the region through which we passed have, perhaps, never seen a foreigner, and no sooner do you stop for a few minutes at an inn than you see them come running from every direction and crowd around you as close as they can get.

At Liling it was no better. The room I occupied was only a small one and had only a small window in it, yet hot as it was I had to have a newspaper over half of that if I wanted any privacy at all. And then from early morning until night there were curious eyes peeping in through cracks. If I wanted to be sure of being alone for some time I always had to lock the door, or I never knew how soon some curious man with a swishing cue might give the door a push and stand staring at me or even come into the room.

In the street chapel it was no different. Some would stand and stare with open eyes and mouth by the quarter hour, and the closer they could get the better they liked it. It was really very amusing to see some with eyes bulging out almost and looking you over from every angle. It required all the will power I had to keep from laughing aloud, and sometimes I did have to smile in spite of myself. At such times, when you cannot even have your devotions alone with your Saviour, one longs sometimes for the blessing of being able to get alone entirely by yourself for some time.

A source of no little amusement to me was the reception of visitors. The upper class of Chinese will not stand and stare and peep through cracks. But they do want to get a good view of the foreigner, and so they resort to visiting. The day after my arrival in Liling, I was in my room only a short time, when in less than an hour I had four visitors. The first was an old man of over fifty years. Hardly had he gone when a man of fifty-five and his son entered. After they went a bright, intelligent-looking young man paid his respects. He was a very rapid talker and in the whole conversation I could not catch more than a half dozen words.

After that the visitors came so often that I could not keep count of them. But one gets tired of over and over asking and being asked your honorable name, age, and country, yet I hardly knew what to do, for I could not keep them out unless I locked the door and positively refused admittance. So I finally hit upon the plan of putting out my tracts. This proved an excellent thing, and I sold many a tract to such as would not have come to the street chapel.

In September of that year there was another attempt to put the mission out. Dr. Dubs happened to take an itinerating trip to Liling to visit Mr. Ritzman. On the way he noticed that the people acted peculiarly, and when he arrived in Liling, he found that the Saturday previous vile, abusive placards had been posted up in the city and surrounding country, comparable only to the vile Cheo Han placards of 1890 and 1891. Such a poster could easily have stirred up a riot. Instead of

taking it down at once, the magistrate left it up three days, and only posted a counter proclamation at the request of Dr. Dubs. It was opportune that he chanced along at that time, or else trouble would have ensued.

The first foreign missionary to be stationed at Liling was Rev. M. E. Ritzman, who arrived on December 24, 1904. The city at the time knew so little about Christianity that in all probability only three people in the place knew that the next day was Christmas.

A year later, on December 12, 1905, the railroad from Liling to Chucheo was opened, and the trip of thirty miles that used to take a whole day was made in less than two hours.

The work gradually developed in Liling. A fine centrally located piece of property was secured, and a street-chapel and houses erected.

In August, 1908, there was trouble again in Liling. It is the custom, when there are to be made large sacrifices to the various idols, for the priests to go around and solicit contributions. This has become so much the usual thing that each shop-keeper was compelled by custom, to pay according to the size of his business. That year, when they came to collect for the sacrifices to Confucius, the God of War, the God of Fire, etc., the local magistrate, supported by the provincial government, ordered the Christians to pay. Of course they refused to support any idolatrous sacrifices. The situation became so tense that a riot seemed impending. At last Dr. Dubs visited the American Consul at Hankow, for such a levy was contrary to treaty stipu-

lations. A few weeks later Peking wired the governor of Hunan to protect Christians according to the treaty and the affair passed off without serious trouble. Each time that such collections are made, there is a chance for trouble, for the inroads that Christianity makes into the pocketbook of the priest are among its most moving results.

A sad event at Liling was the death of three-year-old Lee, the son of Rev. and Mrs. Shambaugh. Though Dr. Munford did all that could be done, the child could not be saved, and on April 6, 1910, the sacrifice made by his parents in coming to China was accentuated. In China a child counts for very little, and often nothing more is done than to put one in a rough box, take it out into the country and throw a few shovelfuls of dirt onto it—sometimes not even that. The contrast of a Christian funeral is great. The impression made upon the Church members and school children was deep. In China even a child may preach Christ.

A great opportunity came to the mission in 1914. In the middle of May a terrible flood visited the city, the worst in forty years. Many people were drowned, and many of the houses, which were built of sun-dried brick, which, when water acts upon them, turn to mud, were destroyed and their belongings washed away. The only foreigner on the station at the time was Rev. Irving R. Dunlap. He promptly went to work to rescue whom he could with his small boat, and saved the lives of many people. Two months later, in the middle of July, there came a greater flood.

The water ran through the principal streets of the city like a river. Again the row-boat was called into service. Hour after hour he worked, with the aid of a few Chinese. He rescued people from lofts which the water was then filling; some were saved just as the houses in which they had been staying collapsed. He was thus enabled to save hundreds from drowning.

The mission compound was higher than most of the city, and the buildings were built of burnt brick, which the water could not wash away. So the victims were brought there. Yet even there the water rose to a depth of two or more feet. That night some 900 people slept in the mission compound. With the same promptness with which he started rescue work, he gathered cooking pans, improvised fire-places, and began to cook great quantities of rice. That morning he fed 3,000 people.

Rev. W. I. Shambaugh had just returned from his vacation at Kuling when the news was brought, and immediately went to Liling to help, walking 30 miles in the hot July sun without a drop of water to drink. The filth, left when the water went down, was indescribable, and an epidemic was feared. Through the kindness of friends in America, the mission contributed some \$600 toward cleaning up the city and distributing relief.

Such action indeed showed what Christianity stood for, and not only did the missionary immediately become the friend of the people, but the teaching that would lead a man to act so unselfishly secured a greater hearing. The magistrate and gentry and peo-

ple wanted to erect a monument in honor of the missionary, but he refused. So on the next Chinese New Year's they presented a large tablet, eleven by five feet, to the Church, with the words "Glory to the True God" inscribed in large characters and along the sides a brief statement of why it was erected. The magistrate of the city and other leading officials and the gentry as well as the people came and packed the church. Several of the gentry gave addresses, and then the magistrate spoke, all praising the heroic self-sacrifice of Mr. Dunlap and speaking in the highest terms of the religion that inspires a man to such deeds. This tablet was hung above the pulpit in the new church.

This new church had been dedicated on January 3, 1915, and that day 31 men and women were baptized. The main room of the church seats 300, and with class rooms that open into the church it holds about 800 people.

Liling is now the most prosperous station of the mission. We are the only mission in the county besides the Roman Catholics. It is the center for the Boys' Boarding School, and for medical work, both of which will be spoken of in later chapters.

OUT-STATIONS

Liutang is a place about ten miles from Liling, opened in 1915. It is one of the most populous centers in the Hsien. In the village reside about 3,000 people; in the district about 25,000. Several of the Liling church members resided there, and they desired to

have a place of worship near their homes. The land was given by one of the members, and practically all the money was provided by contributions, and in 1916 a church was dedicated there. In 1917 there were 39 baptized Christians at this place.

Changlishi is another out-station on this circuit. It is thirty miles to the northeast, just across the border into Kiangsi province, a town of about 20,000 inhabitants, with 50,000 in the immediately surrounding region. Work was started there in 1914, and in 1917 it had 14 baptized Christians.

Weishan is 10 miles to the north of Liling, where there are large pottery works which employ some 2,000 workers. Here there are 9 members at the time of last report (1917).

Sifen is 10 miles south of Liling, on the road to Yuhsien. Work was started in 1912, when a place was rented and a colporteur put in charge. It is the third town in size in the county, with about 3,000 people, with 30,000 in the neighborhood.

One day shortly after the colporteur had arrived, a Taoist priest, who lived only three miles away, came to the city and happened to see the colporteur. Mr. Ritzman tells the story:

When he entered the strange-looking place he accosted the man behind the books:

"And what is your honorable name?"

"My unworthy name is Feng."

"Oh, and which Feng might it be?"

"The Ma radical with the two points. And what is your honorable name?"

"My unworthy name is Lu."

"You are a priest belonging to the Taoist sect, are you not?"

"Right you are. And might I ask what your honorable business is? You have a kind of a funny shop here. What are you selling?"

"I am a preacher of the Gospel, come here to tell you about the true God, about the true 'Old Man in Heaven,' and about His Son who died for us sinners. Have you ever heard about the Jesus whom we worship? He died for you too. He can save you from your sins."

"He! Save me from my sins! But I am no sinner. I live an upright, righteous life. I have committed no sins."

"Did you not say that you are a priest? You have been misguiding people and your sins are therefore greater."

Thus the conversation went on, with the result that the priest bought a catechism, a small New Testament, and a few small tracts. He was just curious to know!

That was Friday. Before he left, the colporteur had urgently invited him to the services two days later. Sunday morning the priest had his breakfast earlier than usual and started for the strange shop to see what this service might be like. No other soul came to the service that day. There were only the colporteur, his wife, and the priest.

Mr. Feng handed the priest a hymn book, remarking, "Now we will sing a hymn. I lead, will you please follow?" But the priest was afraid of the book and would not open his mouth.

Again the colporteur announced, "We are going to pray. Will you please stand up, and will you please close your eyes? We always pray to our God with our eyes shut." But the priest was not going to close his eyes. He was not going to be caught unaware with some new kind of magic while his eyes were shut. Not he. Innocently the colporteur closed his eyes. "O Lord, Jesus, we thank Thee for Thy great grace in sending us this priest, Mr. Lu ——" That scared the priest. What new God was this! Better make for the door as quickly as possible. He turned to escape, only to be confronted by the colporteur's wife, who had been watching him closely. "Do not be afraid. Do not go. We will not hurt you. Stay." She took him by the arm, and he could not

very well get away, but his heart trembled, and he wished he had never come to such a place. And when he left the chapel at last he deliberately lied to the colporteur as to the direction of his home and the distance it was in the country. He did not want this man to follow him.

But the next Sunday found him back again. An unseen power made him restless with a restlessness that he could not explain. He hated, he feared this new thing. The books he bought he could not understand and yet he could not keep away from them. When the neighbors learned what was going on, they fed him with all kinds of stories about the foreigners who dig out eyes and hearts for medicines and other vile stories. His wife became terrible in her bitterness against the new religion and his eldest son became so bitter that he would have shut his father out of his own home if possible. What with the inward struggle that was driving him he knew not whither and the persecutions of friends and neighbors far and wide that were beginning to rain down on him as hail, life became one long misery for him. For Mr. Lu was a very popular priest, successful in his exorcism of demons, a man that was liked, and in former days called to distant places to exercise his power.

His eldest son fell sick. There was no foreign doctor within miles and the heathen doctors refused to come. "What! This man tore down the household gods. Now they are punishing him. We are but men and powerless against their wrath. No, we will not come."

The son became worse until he lay as one dead. The neighbors gathered about with incense and paper money and candles to perform the last rites for the dead. At first they tried to persuade the father to go out into the fields somewhere and they would attend to it all if he did not feel that he could. Then they became more insistent and furious in their demands. His wife became a veritable tigress in her rage. She jumped at his neck and shook him as a terrier shakes a rat, hissing between her teeth, "If my son dies, you die and I die. We will all die together."

Marvelous the power of God that could help him to endure during those days! He prayed as he had never prayed before, and finally got his eldest daughter on his side. She joined him in his prayers. At last the tide turned, the son

gradually regained his health, the wife was appeased, and at last agreed to accompany her husband to one of the services at the chapel.

To-day this ex-priest Lu is one of the most successful colporteurs of the mission.

Thus work in a village may produce remarkable results.

Pcht'utang is 20 miles northeast of Liling; it is as large as Sifen, situated at one end of an extremely thickly settled valley. At first (1913) the colporteurs were received gladly, but when the people saw that Christianity would hurt their business of making fire-crackers (which are used largely in idol-worship) they threw the colporteurs out of the town. The next year they returned, and work has been done there ever since.

Chuanwan is a village 20 miles south of Liling of 700 people with 30,000 living within a radius of 4 miles. Property has been rented there and a colporteur stationed at the place. Because of its situation on the road to Yuhsien, it can be visited by the foreigners traveling to and fro.

* * * * *

Liling Circuit, now (1917), has 11 foreign missionaries and 20 Chinese workers. There are 178 Church members, and a Christian community (see page 200) of 417 souls. There are 10 catechetical classes with 115 members, 4 men's Bible classes with 87 members, 3 women's Bible classes with 45 members, and 1 women's Bible school with 31 enrolled. Every week there are 6 Sunday preaching services, and 6 week-day religious meetings, as well as one religious meeting for

women, with an average attendance of 70. The 5 Sunday schools have a total average attendance of 350, and the 4 senior K. L. C. E.'s have 179 active and 238 associate members. The Albright Preparatory School, a boys' boarding school and a girls' boarding school, the hospital and dispensary are located there. The Chinese community gave \$70 (American money) for Church work, as well as \$1,845 (American money) in school and hospital fees. The value of the buildings, which include a parsonage, a church building, a hospital, a dispensary, and 4 other buildings is \$35,542 (American money).

CHAPTER VII

YUHSIEN

Yuhsien or Iuhsien, is a town of some 20,000 people, situated about 60 miles south of Liling. It is located on the Chaling River, a tributary of the Siang, at the confluence of the Hsinshi River. The county of which it is the center has a population of 350,000. Here again we are the only mission, with the exception of the Roman Catholics. In some directions there is no missionary for 200 miles.

For some years the missionaries had itinerated to this city. I quote the following paragraphs from an account by Mr. Ritzman of a trip in 1905:

One of the duties of a missionary is to take frequent itinerating trips into the surrounding country. Our foreign, and also our native workers, are so few that we can occupy only the most important centers of population—cities which number thousands of people. But just as at home, the great mass of the people live in the country, or in little villages, ranging in population from one hundred to several thousands. We cannot expect these people to come to us. Many of them, perhaps, in all their lifetime never get into a city occupied by a missionary, and should they even do so the probability is that they would never come to a chapel except by the merest accident. Yet something must be done for these people, and one of the agencies for reaching them is the itinerating trips of the missionary and his coworkers.

It was for the purpose of reaching such people that the colporteur and I recently took a trip to Yuhsien. While all along the way, at the farm-houses and in the villages, there is presented the opportunity of reaching some of the

very people who would otherwise not be touched by a missionary's influence. * * *

We left here on Tuesday forenoon. I had a big handful of tracts and some five cash gospels stuffed into my pockets, while the colporteur also carried a big armful of books. We were not yet beyond the bounds of Liling when we began to sell. And all along the road, wherever a traveler passed us, we asked him to buy one of our books. At every house where there was a man in sight we would stop for a minute and try to sell. That plan we continued on the whole trip, and while it was sometimes tiresome to carry a pile of books in your arms for ten or fifteen miles a day, nevertheless we had the great joy of selling a gospel or tract to many a way-faring man, and dropping a booklet into many a home that otherwise we could not have reached. * * *

In one village we caused no little annoyance to the school teacher of the place. The news of the arrival of a foreigner reached the school room very quickly, and in a few minutes I was surrounded by about a score of boys in the uniform of the public school pupils. Several of them bought books. But it was only a few minutes until the teacher came, forbade them to buy any more books and chased them back to their desks. They had not been gone more than a few minutes when I looked up and saw one of them come running back, occasionally looking over his shoulder to see if the teacher might be on his heels. Then another came, and soon the whole crowd was surrounding me again, and they bought more books than the first time. Again the teacher came and chased them back. This was repeated at least three if not four times. The last time I had some large illustrated gospels which fairly made the boys wild to buy. I do not know how long this would have continued, for after the teacher chased them back the last time, we left. In China, where school regulations are so lax, it is nothing new for a whole school to desert its teacher for very much less attraction, even, than a foreigner.

We reached Yuhsien Saturday noon. We had aroused not a little curiosity all along the way, and especially in the villages, but Yuhsien far outstripped them all. We had no sooner entered the city than we had a howling mob behind

us, tumbling over one another to get a glimpse of the foreigner who had so unexpectedly dropped into their midst.

We had just about time to get my baggage into a room of one of the inns, when a small official called. Before he was gone a second one came. After dinner we loaded up with books and started out. Such a crowd I had never before been in. The hotel and the street were packed. I had half a dozen soldiers around me, and it was with the greatest difficulty that we could get through sometimes. The people bought as I have never before seen them buy.

I had taken out into the street in my first armful twenty or so large gospels, and about as many small ones, also a pile of other books. I do not believe I was out in the street ten minutes before every one of them was sold. Certain I am that I had not left the inn more than two hundred yards behind. We returned to replenish our stock and empty our pockets of cash, for the cash in China are just as unhandy as our copper cents at home. One does not care to carry several hundred of them in his pockets for any length of time. This time we took along a much bigger pile, and by about five o'clock we were almost sold out again. Great was our joy that evening. The sales of that day amounted to 2,320 cash. * * *

Monday was a good day—the best day of all. We started selling about eight o'clock, and kept it up until dark, with about an hour's intermission for dinner. The crowds were just as big as Saturday, and just as anxious to buy. Most of the time the excitement was so great that half of the people, I believe, did not know what they were buying. Usually the people want to see the subject of the tract they want to buy and turn over the pages, but that Monday the men would ask us what price we sold them at, and we would sing out the answer, two cash, six cash, twelve cash, etc., and the money would be forthcoming for one or more books.

I wish that the people who pity us poor fools of missionaries, as some call us, could have been with us that day.
* * *

Counting the cash that evening was quite a long and tiresome job. But we felt very much like shouting when the result was announced. We had sold tracts to the value of 4,380 cash. I hardly think the average price of our booklets

that day was more than three cash; so that we sold in that day more than 1,400 copies. Think of the privilege of putting 1,400 copies of Scripture portions and religious booklets into the hands of heathen men and women! How could we help but be happy that evening?

In May, 1908, Dr. Dubs, Mr. Ritzman, and Evangelist Liu made a trip to Yuhsien, and rented a place for book-selling, etc. Before they left they called on the chief magistrate and told him what they had done. He was very nice to them, and they left. But only a few days after, this magistrate called the gentry of the city together, and in their presence gave a most severe scolding to the owner of the house, and to the inn-keeper who acted as middleman for us, and through whose help we were able to rent. The official called the inn-keeper all kinds of names, and wanted to compel him to take back the guarantee money. Fortunately for us, the inn-keeper was not so easily scared and showed that he had a good bit of backbone, and refused to receive the money. We must thank God for thus influencing this inn-keeper to help us, else we would have lost the house and it would have taken years more to get a foothold.

When Dr. Dubs reported to the Bureau of Foreign Affairs at Changsha what he had done, they too acted queerly, and requested the mission to withdraw, alleging that there was trouble in Yuhsien. So Mr. Ritzman went to Yuhsien again. He found things all quiet at the place. The colporteurs who were there had called on the owner of the house; at the time a friend of the owner's, who had been at Changsha and knew about the gospel, happened to be there, and he spoke

very strongly in behalf of the mission. Mr. Ritzman found the people quite friendly; the officials had been trying to bluff the mission to keep away from the place.

The colporteur who was left at Yuhsien was a man by the name of Cheo. Colporteur is the name applied to one of the lower grades of Chinese workers. The colporteur travels about, selling books and preaching, or is given charge of a small out-station, where he preaches, sells books, and does similar work. Mr. Cheo is not an impressive man; he never had much of an education; he is not a good preacher, but he has been very faithful, and leads a life of much prayer and utter dependence upon God in his work. In 1902 he became one of the personal servants of Dr. Dubs, acting as door-keeper. In that capacity he had the opportunity of attending most of the services of the mission, with the result that he became a Christian. He was successively house-coolie, table-boy, chapel-keeper, helper, and colporteur. He was a pioneer worker in Siangtan, Chucho, Liling, and Yuhsien. He has been rioted out several times. When the mission undertook to start a new station, he was called on to go, and faithful to the cause of Christ, he left the place where he had established himself in comfortable circumstances by the work of several years, and moved on to a new post, there again to endure hardships, loneliness, and possible danger in the work of opening up a new city. For three years he stood all alone at Yuhsien, except when the missionary spent six months with him, and in that time twenty-six persons were

baptized into the church. Such is the character of the Christian Hunanese.

At the time of the Changsha riot in 1910, there was also trouble in Yuhsien. This time it was due to the excessive zeal of the Chinese Christians. Idolaters were parading an old and revered idol through the streets, soliciting funds for its worship. This idol was brought into the home of one of the Christians. Of course compliance was refused. The member and adherents stood shoulder to shoulder in their refusal. Enraged at the taunts and jeers of the heathen, and angered that they were to be compelled to contribute, they demolished the idol, and abetted by many fellow-citizens who had lost faith in idolatry, they destroyed it with all its paraphernalia. Such tactless courage necessarily provoked fierce opposition. That they were not one and all exterminated and their property as well as that of the mission not wholly destroyed is due to the providence of God. The magistrate acted vigorously in quelling the trouble and voluntarily paid for all repairs and reimbursed the workers for their loss.

The work at Yuhsien has developed as on the other stations. In September, 1912, Rev. and Mrs. Suhr came to Yuhsien, and shortly afterwards Rev. and Mrs. Talbott. Property was purchased, and the usual buildings erected. In 1911 a boys' day school had been started, and a girls' school was started in 1913. Sunday school, preaching services, women's meetings, and the other activities of the mission are carried on. The first Junior Christian Endeavor Society was started on

this station in 1914. In May, 1915, the new church was dedicated, and it was made the opportunity for a week of evangelistic services, something like those at the dedication of the Changsha church, but on a smaller scale. Some 600 to 1,000 persons were present every day of that week at the services. A junior girls' choir was organized, and a woman's school opened in 1915.

OUT-STATIONS.

Hsinshi is a town whose population is estimated at 3,000 to 4,000, located some 17 miles north of Yuhsien. In 1912 a place was rented for a chapel and a Sunday school and Christian Endeavor Society started. Mr. Cheo is the colporteur in charge. The hostile attitude of the people has now changed to one of friendliness. One woman has changed so completely since she came under the influence of Christianity that she is a wonder to all around her. Though she has barely enough to live on, she refuses to make of her place a gambling den, whereby she could easily, according to the custom of the place, support herself and her three children. Six persons have been baptized at this place.

Hsiao Tsih is 13 miles northwest of Yuhsien, a place a little smaller than Hsinshi, with a population estimated at 1,500 to 2,000. It was opened in 1914. At this place one woman 62 years old misses church only a few Sundays in the year, though she has to walk 4 miles to service. Just after the Chinese New Year of 1917 there was trouble over theater dues (the theaters are connected with the temples, and are invariably immoral); the people tried to compel the

Christians to pay. They threatened to buy the place the church had rented and then prevent any one else from renting to the church. This stirred up the Christians of the place, and they subscribed about \$100 to buy a place for a chapel. The matter was presented to the Yuhsien congregation and they give \$100 more and the Hsinshi people \$10. The missionaries added to this sum until it amounted to \$250. Then a much better piece of property was discovered, and bought for \$500, the mission providing the balance of the amount.

Pehshuhsia is 53 miles to the northeast of Yuhsien, with an estimated population of 1,000. The work was begun in August, 1915, and is still difficult. The four leading clans of the place have announced that anyone who joins the Church will be cut off the family register and deprived of all rights of the clan. Nevertheless the attendance at preaching service is good.

Huangtuling is 35 miles from Yuhsien on the road to Liling, and has about 800 inhabitants. It was opened in October, 1915, and has had a steady growth. The war stopped the buying of property, and as a result all the regular adherents cannot get into the present chapel.

Lutien is 13 miles south of Yuhsien, with about 800 people. Permanent work was begun there in February, 1916, and the colporteur is on friendly relations with the people. A young man 25 years old, who was studying for the Buddhist priesthood became acquainted with the colporteur, and became so interested

that he took gospels and tracts home with him to sell to the people of his clan.

Tsaoshi is 12 miles down the river from Yuhsien, and is estimated to have 5,000 inhabitants. The London Missionary Society opened a chapel there in 1905, and in 1917 this chapel and the evangelist in charge were transferred to our mission.

* * * * *

Yuhsien Circuit, now (1917), has 5 foreign missionaries and 18 Chinese workers. There are 8 catechetical classes with 58 catechumens, and a woman's Bible school with 18 enrolled. Every week there are 7 preaching services and 21 week-day religious services, as well as a women's meeting, with an average attendance of 31. The circuit numbers 109 Church members, with a Christian community (see page 200), of 380. There are 9 Sunday schools with a total average attendance of 364, 5 senior K. L. C. E.'s with 93 active and 120 associate members, and a junior society with 19 active and 41 associate members. There are 2 boys' day schools and 2 girls' day schools. During the year the Chinese community contributed \$114 for Church work as well as \$67 in school fees. The value of the property, which includes 3 parsonages, 1 church building and 4 other buildings, is \$13,-299 (American money).

CHAPTER VIII

CHALING

Chaling is a city of about 10,000 people, with about 30,000 people in its immediate environs, situated 30 miles east of Yuhsien. The county (which constitutes the circuit) has about 300,000 inhabitants. It is the youngest station of the mission, and yet the oldest to have a resident foreigner. Rev. A. H. Sanders, who is at present stationed at Chaling, has gathered some notes of the early history of the place:

Our mission took up the work at Chaling practically in succession to the China Inland Mission. In 1897 the China Inland Mission from Kiangsi sent a Chinese helper, named Ren, to rent a house at T'ang-hsia, a small village two miles from the Kiangsi province border (on the Hunan side). Shortly after the rental agreement was signed, Miss Jacobsen, a Swedish lady, came over and made her home there. Although many itinerating journeys had been made by various missionaries previous to this time in the south and west of the province, and although missionaries had lived for considerable periods on boats, and although premises had in some places been rented and occupied by native workers, yet Miss Jacobsen was the first foreign missionary to live in her own hired house, and T'ang-hsia was the first mission station with a resident missionary in Hunan.

A tangible connecting link with that work and our present occupation is that to the Sunday services at T'ang-hsia there came regularly, traveling eighteen miles from his home in Kiangsi, a man named Liu Tseh-lin, who afterwards became our earliest and is now our oldest native evangelist. (At present he is stationed at Chaling.)

The China Inland brethren in Kiangsi now (1898) thought that it would be possible to advance further in and occupy

Chaling city. By this time Mr. Liu was a trusted Christian, and in the seventh month he and another were sent to Chaling city with instructions to rent. In this they were successful. A month later Dr. Frank A. Keller came and took up his residence here. The premises secured were outside the city (Chaling, as other large places, is surrounded by a wall), a few doors west of our present site.

Dr. Keller was anxious to get premises inside the city and very nearly succeeded in doing so. The deed was already written and signed, but as the money was being paid over, the landlord seized the money with one hand and with the other grabbed the deed and conveying it to his mouth, attempted to swallow it. Only with difficulty was it rescued, but it was almost illegible and writing a fresh one was refused. So the deed was called off and the money returned.

In 1899 a mob wrecked the mission house and destroyed all its contents. By this time Mr. A. P. Quimback had joined Dr. Keller; both escaped the violence of the mob by hiding in a bean-curd shop opposite. The medicine shop of the landlord, K'ang, was wrecked at the same time. Other premises inside the city were provided for the missionaries by the gentry, who personally escorted them with fire crackers and much ceremony. But the Boxer uprising broke out (1900) and it was not thought best to wait for trouble here. The missionaries returned to Shanghai, as did most of those who survived that terrible year. And when things had quieted down sufficiently to allow return to the interior, Dr. Keller took up his residence at Changsha (1901).

Chaling was henceforth worked from that city, chiefly by itinerations undertaken by Mr. Hampson, who was then Dr. Keller's companion. It was at this time that the friendship began between Dr. Keller and Superintendent Dubs, which doubtless was a factor in directing our mission towards this field. In 1902 the China Inland Mission withdrew from Chaling, doubtless feeling that the place was too remote from Changsha, and having no stations in between.

As early as the autumn of 1908 Rev. M. E. Ritzman made an itinerating trip to Chaling. In the early part of 1910 property was purchased there by two Chris-

tian Chinese who went with money in their purses and bought a most desirable site in the heart of the city. But it took much time and patience to secure possession. On July 16th a mob rioted the place. The damage was not so great, for the mob was only feeling its way along, seeing how far the officials would let it go. Unexpectedly Dr. Dubs arrived in town just at the time. Upon his appearance the magistrate adopted a vigorous policy, ordered repairs to be made, and averted all further danger.

That July the chapel was opened. It was a source of regret that Rev. Liu was not able to be present to see a chapel opened where he had been rioted out twelve years before, for he could not leave his congregation at Changsha. His place was taken by his oldest son, Nan-seng, who was studying at the Yale Mission College.

The first missionary to be located there was Rev. A. C. Lindenmeyer. But his administration was cut short by his tragic death. When he and his wife went to Chaling, they knew that if any serious illness overtook them it would be difficult to secure medical aid. Nevertheless they took the risk, for the work needed them. Soon afterwards Mr. Lindenmeyer was taken sick with acute appendicitis, followed by peritonitis. Under favorable conditions it would have taken four or five days by boat to reach the nearest doctor, at Siangtan, but with wind and tide as they were it would have taken ten or twelve days. Mr. and Mrs. Talbott rushed to Chaling by night, as soon as word was brought them, and the four missionaries started for



Rev. A. C. Lindenmeyer
Died Oct. 31, 1913

Siangtan on a boat immediately. But the disease worked its way very swiftly, and the next day, October 31, 1913, after severe pain, he entered into his eternal reward. The boat had yet nine miles to make to get to Yuhsien.

Rev. A. C. Lindenmeyer was one of the brightest of the missionaries on the field. His death was a very great loss to the mission. He was just at the beginning of a promising career, for he had been in the country two and a half years. He had been married only four months at the time of his death. His body was buried in the mission compound at Yuhsien. He was literally a martyr to the cause of missions at Chaling.

The people of Chaling are simpler than at the other stations, and when their friendship had been won, the work developed faster than at the other stations. In 1917 there was held the first anniversary feast to commemorate the beginning of the church in Chaling. Twenty-nine of the influential men of the city, including the magistrate, were present, and stayed to a lantern lecture by Rev. A. H. Sanders. That we should be able to reach men of this type shows a great progress in the city.

As present we have a well-located property on the main street outside the walled city. Our recently remodeled chapel, with a seating capacity of 300, fronts directly on this busy street. In the rear we have a double Chinese workers' house, at present occupied by the two missionary families. Within a stone's throw, on a raised terrace, we have a splendid property of sev-

eral acres, where missionary residences and other buildings, as needed, will be erected.

OUT-STATIONS

Because Chaling has been so recently occupied by foreign missionaries, the work has not developed much beyond the town itself. There are two out-stations, with a colporteur in charge of each. Besides this there are a number of preaching places, where services are held. Around the city these appointments are filled by the Christians in turn, who go gladly and without remuneration. The running expenses are met from the Church collections. Rents average \$2 per year, which is simply for the privilege of using a room for service, whenever required.

Hukeo is about 20 miles south of Chaling, and has a population estimated at 1,500. In the immediate environs are 10,000 people, all of whom have a reasonable chance of hearing the gospel at our chapel. This place was opened October 26, 1916, and a colporteur stationed there.

Kaolong is 20 miles northeast of Chaling, with about 500 people, 7,000 being in the immediate environs. It was opened February 1, 1917. As yet there are no baptized Christians on these two out-stations.

The preaching places deserve a brief mention. *Huangt'ang* is 3½ miles south of Chaling, with an estimated population of 400, with 5,000 in the immediate environs. Here one of the prominent men of the town became interested, and allowed the mission to use his guest-hall for preaching. He with two others,

all of them among the most prominent men in the town, have been recently baptized. They practically "run" the preaching at *Lingfang*, $3\frac{1}{2}$ miles beyond, which has about 150 people (with 2,000 in the immediate environs), and *T'Icheo*, between the two aforementioned places (a village of about 50 people, with 1,000 in the immediate environs). It was the faithful testimony of these same three men that planted the gospel seed at *Yaoshui*, a place of about 400 people (with 5,000 in the immediate environs), and in *Kongt-ang*, a village of about 1,000 people, a suburb of Chaling. *Sioach'ae* is another suburb of Chaling, with about 200 people. *Shihpahkiu* is still another suburb, 2 miles west of Chaling, with possibly 200 people. *Mafukiang* is 7 miles southwest of Chaling, a place whose population is estimated at 350, with 2,000 in the immediate neighborhood. The weekly services there are supported by the junior K. L. C. E. at Chaling. *P'ingshui* is a village of about 250 people on the road to Yuhsien. There are 4,000 people in the immediately surrounding farming community. *Yaopi* is a busy market town, half way between Chaling and Kaolong. It has about 700 people, with 5,000 in the immediate environs. *Kuanlao* is a village of about 150 people, with 1,000 in the immediate neighborhood, south of Kukeo. *Cheopi* and *Hot'ien* are two villages of about 200 and 250 inhabitants respectively, with immediately surrounding communities of 4,000 and 8,000 people, in the neighborhood of Kaolong.

In the work of taking the gospel to these villages the Christians of Chaling have a share, in that they

give and go to preach. Without their help this country work would be crippled; thus the gospel is proclaimed at these many places.

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Chaling Circuit, now (1917), has 4 foreign missionaries and 8 Chinese workers. There are 6 catechetical classes with 52 members, 2 Bible classes for men candidates with 29 members and 2 women's Bible classes for candidates with 13 members. Every week there are 9 Sunday preaching services and 11 week-day religious meetings, as well as a regular women's meeting, with an average attendance of 57. The Church membership numbers 38, and the Christian community (see page 200) 177. On the circuit there is a boys' day school and a girls' day school as well as one other school. During the year the Chinese community gave \$52 (American money) for Church work as well as \$30 (American money) in school fees. The property, which includes a parsonage, a church building, a school building and one other building, is valued at \$4,342 (American money).



Missionaries at Annual Meeting, Kuling, 1917

CHAPTER IX

KULING

Kuling is not a station of the mission, and yet it is as important, for it is the place where the missionaries secure the rest and recuperation that enables them to work so hard during the rest of the year. It is situated in a beautiful valley near the summit of the Ku Mountains, some 5,000 feet above sea-level, some 400 miles down the river from Changsha.

In Hunan, where the latitude is the same as New Orleans or southern Florida, the summers are extremely hot, but without the sea breezes these places have to temper the heat. To a person who has been accustomed to the cooler climate of the United States, the continuously hot summers of Hunan are unbearable. While some strong constitutions can stand the strain of the summer, most people need a change. Kuling provides a relief in temperature that is very necessary for most people.

To the average missionary, working in a Chinese city with two or possibly a few more English speaking persons, a change is necessary. While on the station, he works continuously, usually doing the work of two men, because the great need presses upon him so hard. Therefore he needs to get away from the Chinese, into a different atmosphere, for a while at least, to prevent his becoming stagnant.

These two essential needs Kuling meets—a cool, pure, refreshing atmosphere, and associations with others than Chinese; for most of the missionaries of the Yangste Valley are there. The summer conferences held each summer also mean much in the development of the spiritual life. Kuling means for the missionary both a longer life and increased efficiency; consequently the missionary board has wisely provided opportunity for the missionaries to recuperate there. A summer at Kuling is not a luxury, but a necessity.

But there is another side to the picture. Summer is a trying time on the mission field. More trouble seems to break out at that time than during any other equal part of the year. Dr. Dubs writes in one of his reports: "Observation has taught me that it is not wise to leave our congregations and members without foreign oversight." The Chinese Christians are babes in Christ; the mere presence of a foreigner is a great help towards keeping them firm in the midst of temptation. As one Chinese brother put it: "The mission church is like a barrel made of staves. We Chinese members are the staves, and the foreign pastor is the hoop. When the pastor is with us, we stand together, united; but as soon as the pastor leaves we begin to fall apart, and scatter just like the staves of a barrel when the hoops are removed."

So the mission has provided that the women and children go to Kuling for the summer season, while the men are allowed only a month apiece, and must take turns in supervising the stations.

Houses at Kuling command extremely high rentals; consequently the board has provided houses for its missionaries. The first house, built with money collected by the Women's Missionary Societies in honor of the first missionary to Japan, and called the "Elizabeth Kreeker Memorial Home" was finished for the summer of 1906. It is a large double house situated half way up the hill-side, and furnished by the Woman's Missionary Society. As the missionary force grew larger it became necessary to provide additional accommodations, so in 1910 an adjoining bungalow was purchased out of the Silver Anniversary Fund of the Woman's Missionary Society. This soon became inadequate, and so in 1916 a third bungalow was built. It is imposing in appearance and will house four families. One apartment has a movable partition; when this is removed it gives a fairly large-sized room that will serve as a hall for meetings of the mission.

The annual mission meeting has been held, for a number of years, at Kuling, in July, that being the time of the year when the missionaries can best come together. At this meeting all important questions of policy, stationing, appointment of Chinese helpers, buildings, etc., are settled, subject, of course, to the approval of the Mission Board in America. It is the central event of the year.

The value of the mission property in Kuling is now \$10,131 (American money).

CHAPTER X

WOMEN'S WORK

One great difference between China and America is that the work among the women must be done entirely by women. A man cannot visit or teach the lady members of his parish except under exceptional circumstances; such action would ordinarily be very incorrect according to Chinese ideas. So the work among the women has been done mostly by the wives of the missionaries or by single ladies.

Work among the women of China is very important. It is a great advantage to have both members of a family in the church. Unless we can gain the women for Christ we are fighting a losing battle. It is a sure sign that the grace of God is working in a man's heart when one sees his changed attitude to his wife. Formerly she was his chattel, a burden endured because she was necessary for having sons. He treated her with contempt, as one unable to acquire an education. Only after she had borne a son or two, was her condition ameliorated somewhat. After the leaven of the gospel begins its work in a man's heart, his relation to his wife and family changes, and it gives us great joy to see this change in the lives of the Christians. We lay much stress upon it and seek by every means possible to bring the families of the men who attend the services into the Church.

One day, as a missionary was walking through the street he saw a mother with a little child, hardly a year old, scarcely able to stand up alone. She was holding a burning stick in the child's hand, teaching it to bow down to the household god. If it is true, as the psychologists tell us, that the impressions a child receives before it is six years old, determine its future life, then China will never become Christian until the mothers of the nation are Christian.

But women's work has its especial difficulties. While one out of ten men can read, only one of 100 women can read. How are you to teach the Bible to people who cannot read, and are supposed to be incapable of acquiring an education? How are you to reach people who rarely leave their homes; whose feet are bound so tightly that it is painful to walk any distance?

From the beginning of the mission Mrs. Dubs visited among the women of the neighborhood, and invited them to the church. One of the most effective means of work was to visit the women in their homes, alone or in company with a Chinese Bible woman, and preach to the crowds that would gather to see the strange foreigner. For these women she began women's meetings held on a week-day afternoon, which she or the Bible woman conducted. To these meetings the women would come, frequently bringing their babies, to see the foreigner and to hear this new doctrine.

When they became interested in Christianity, and desired to be baptized, it was necessary to organize a

woman's catechetical class, to teach them to read or to commit the catechism by heart, as well as Scripture passages, and to make sure that they understood what it was to become a Christian. All this work devolved upon Mrs. Dubs in addition to her housework. It was not until March 20, 1904, that the first woman's Sunday school Bible class was organized.

So many of the women were poor, that in order to enable them to earn a little pocket money, and also to attract more women, Mr. Dubs started industrial work, getting them to embroider, cross-stitch, etc., at which the Chinese women are adepts. Many friends of the mission in America have rejoiced in the possession of a piece of embroidery and many have sold embroidery that was made by these Chinese women. In this way many women were brought under the influence of Mrs. Dubs who would not otherwise have been drawn to the mission.

In this work a Chinese Bible woman is a great help. A Bible woman is usually of mature age, having some knowledge of the Bible, whose work is to proclaim the Christian message. Her duties are as varied as the needs of human hearts. She goes out daily to visit in the homes to which she can gain access, to enter into the conversation of the women and try to lead them to a knowledge of a higher life. On meeting days she goes about the neighborhood and invites women to the meeting. Sometimes she herself leads the meeting. Furthermore there is a great deal to be done in the line of teaching; teaching the women to read, and assisting the lady missionary in her work.

On Sunday she may teach in the Sunday school; she welcomes strangers to the service, shows new women their seats, and helps to keep order, as the women's side of the church is often very disorderly. After Sunday she rounds up delinquents and urges them to attend the meetings. She visits the sick and tries to be helpful. When possible, she may go to the out-stations and hold short sessions of school for the women. The great difficulty is to find capable Bible women. Educated women are scarce; Bible women are scarcer. Consequently, at many of the stations and out-stations, especially the latter, where there is no lady missionary or Bible woman, there is no work done among the women at all.

This work prompted the starting of a Woman's Bible School at Changsha by Mrs. Dubs. Its purpose was to train Bible women and also to give other women an opportunity to live for a while in a Christian atmosphere, and to learn some of the fundamentals of Christianity. It opened in March, 1911, with an enrollment of 10 women and one baby. The curriculum comprised the catechism, the New Testament, Old Testament history, singing, arithmetic, the home, reading and writing Chinese, and needlework. Mrs. Dubs had made arrangements for opening it in October, 1913; the prospectus was printed; the course of study adopted; the teachers engaged; when came her sickness and death.

The school was continued under various principals. In 1917 the first commencement was held, when three women were given their diplomas. One of them went

to assist in the woman's work at Chaling, and one to Siangtan. This woman, a Mrs. Wu, was first sent to the school by Mrs. Lilla Snyder Voss, after whose death Mr. Voss continued her support. Though she was fifty years of age, she proved a good student and a winning woman; when she graduated there were eighteen women in Siangtan waiting to enter her classes for Bible instruction.

Mrs. Dubs was taken ill in the summer of 1913, and removed to the Red Cross Hospital of the Harvard Medical School at Shanghai. At first the surgeons were uncertain as to her disease; later it was diagnosed as glandular carcinoma of the peritoneum. It was useless to attempt to remove the cancer; after much suffering she "went home" on February 9, 1914.

Mrs. Emma M. Dubs was the first woman missionary of the Church. Her interest in foreign missions dates from her girlhood days. After her marriage she was elected superintendent of the Bureau of Literature of the Woman's Missionary Society of the Church; in this capacity she also published the monthly magazine, *The Missionary Tidings*. When her husband was chosen as the first foreign missionary, she came to China with him, undaunted by the atrocities and barbarous cruelties of the Boxer year. She was the first foreign lady to enter the city of Changsha, and she suffered the hardships and privations that such a course of action entailed. She had the undaunted courage and spirit of the missionary hero and pioneer.



Mrs. Emma M. Dubs
Our Pioneer Missionary Among Women and Children

She started the woman's work of the mission. Because she was profoundly impressed with the fact that only the power of the gospel could raise women up out of the depths of degradation into which they had fallen, she made it her first duty to preach Christ and His gospel. Everything that she undertook, whether industrial, educational or evangelistic work, was made subservient to the one aim and purpose of her life, namely, to bring Christ to the women of China.

In addition she made it a point to keep her house and table a healthful place. How important a good home is, only missionaries can tell. Dr. Dubs writes:

I am sure that we would not be in such good health now were it not that Mrs. Dubs is a good and careful housekeeper. I have seen missionaries ruined in health because their wives paid no attention to the kitchen.

Mrs. Dubs also started the educational work of the mission. She was ready to do anything that would further the gospel, and her activities were manifold. For some years she did the arduous work of mission treasurer. Only eternity will tell the magnitude of the influence of her devoted and consecrated life spent in the Master's service.

Shortly before she died she dictated a last message to the missionaries of her Church:

Please tell them that at the brink of the grave, life's values assume a different relation. I would urge all our missionaries to forget everything else (than the preaching of Christ crucified); lay it aside and think more of the great work we are trying to do and plan for its success. I would do very differently in my endeavor to spread the gospel, were I to have another opportunity. Tell them to work harder than ever for the

success of our cause, for one does not regret such work when the end of our earthly pilgrimage comes.

Especially would I urge all the ladies of the mission to do more for the women of China in their lost condition, and may God bless them in their work. My prayer is that God may give our mission work far greater success than it has yet achieved. I send my best wishes to all and wish to be remembered to all the Chinese, and especially to the women of Changsha, with whom I have been associated the past years, and for whom I labored. I hope to meet all in heaven.

In September, 1912, Mrs. Dunlap, the lady missionary at Liling, tried a new line of approach to the women. In order to enable her to reach them more effectively, she started a day school for women, meeting from two to five afternoons a week. Nineteen scholars were enrolled, only two of whom could read. Consequently the chief part of the work was teaching these women to read and commit Scripture verses and the catechism. This school was kept open two and a half months in the fall and two months in the spring. It has been very successful; during one year (1915) of the 30 women enrolled, there were 17 conversions, all of them entering the Church on profession of faith at baptism. Other missionaries have since adopted this type of work, with the result that there are now three schools of this sort, including the Woman's School at Changsha, viz., at Liling and Yuh sien, with an enrollment of 31 and 18 respectively.

A type of work entirely new in this part of China was inaugurated in 1916 with the appointing of Mrs. Chü (pronounced jü, j as in judge, ü as in fühl) as general woman's evangelist for the mission. Mrs.

Dubs first met her as the wife of an official in Changsha. She was a woman of education and talent as well as of good social position, and was a great aid to Mrs. Dubs in the study of the language. After she became a Christian, she helped Mrs. Dubs in visiting the women of Changsha. One of the last requests Mrs. Dubs made was that Mrs. Chü be sent to the Bible School at Nanking for further preparation for work among the women of Hunan. During the two years that she spent there she visited the city jails for women regularly. As a result a change of conditions took place; from places of unadulterated wickedness they have been transformed—the matron and quite a number of inmates being enrolled as Christians, and a larger number anxious to know more of the truth. She graduated with honor in 1916 and was appointed evangelist that summer.

Mrs Chü's plan of work is to go to a place and conduct a series of evangelistic meetings there, lasting for a week or ten days. By the use of charts she aims to have the regular attendants remember her subjects and their divisions. While holding this campaign she visits in as many homes as possible in the forenoons, holding meetings in the afternoon as well as receiving callers.

She has been remarkably successful in her work. During the year she visited a dozen stations and out-stations; at each one she stirred up interest among the women as never before, with the result that a number of women became earnest enquirers. In Chaling the

first four women to be baptized came as a result of her campaign.

For the women of Hunan more work must be done than for the men. The wives of the missionaries are often too busy to do all that is necessary. It is to be hoped that lady missionaries may be sent to take up this important work more effectively.



Hospital at Liling

Middle Section 70x42 feet. Each Wing 71x30 feet

CHAPTER XI

MEDICAL WORK

In China medical work is an integral part of mission work. Chinese medicine is an affair of herbs and roots, prescriptions of tiger's tooth, finger-nail parings, acupuncture to let out devils, magic, and mummerly. To such a people who are without effective medical aid, the need of a physician is very great. The Chinese are above all practical, and are drawn to Christianity when they see it working itself out in practical philanthropies. Dr. Peter Parker, it is well said, opened up China at the point of a lancet. Not only does a dispensary or hospital attract many who would not otherwise come, but it gives an unequalled opportunity for preaching the gospel and at the same time illustrating Christian kindnesses. The death of Rev. A. C. Lindenmeyer, directly due to the lack of medical aid, shows that a physician is necessary for the health of the missionaries themselves. All these reasons combine to make medical work an essential part of any mission.

The mission early realized the importance of such work. On December 15, 1902, the first dispensary was opened in Changsha. The superintendent had invited Dr. John MacWillie to take charge of the medical work for a year. From the first the dispensary found favor with the Chinese. The treatment given to beg-

gars especially astonished the Chinese. For a foreign doctor to wash the sores of a beggar and clean him up generally, is something that a non-Christian Chinese finds it impossible to understand.

But this arrangement was only temporary, and Dr. MacWillie left in July. Medical work had to wait some years until our first medical missionary, Dr. David C. Munford, arrived in October, 1909. He was stationed at Liling, and for the first few years spent most of his time in studying the language. But the protracted sickness of his child hindered him very much. At last it seemed necessary for Mrs. Munford to return to America to care for her child, and in October, 1911, Dr. Munford also returned, having severed his connection with the mission. The hospital which had been planned, had to wait for some years until the arrival of another doctor.

Dr. Benjamin E. Niebel, the son of the present corresponding secretary of the Missionary Society, a graduate of Jefferson Medical College, Philadelphia, having also completed a course as resident physician and surgeon, at Grace Hospital, Detroit, Mich., arrived in China June, 1914. With Dr. Niebel and his wife came Miss Cora F. Hobein, R.N., to be head nurse. Dr. Niebel is a physician and surgeon of the highest ability. After a summer at Kuling, and eight months at the Nanking Language School, he went to Liling. Upon his arrival, which was the following September (1915) sick calls came in before he had his goods unpacked or his home settled. In a few days he was giving up the whole afternoon to seeing patients

on his back veranda. The first of the year he moved into the new dispensary; he spent four to six hours in the dispensary every afternoon. At the same time he was planning and helping build the hospital, as well as continuing his study of the language. In this work Miss Hobein and Mrs. Niebel were a great help. Mrs. Niebel took care of mixing prescriptions. To illustrate the type of work at a dispensary, I quote from an article by Dr. Niebel:

I open the door to the waiting room, and see quite an audience of patients sitting there, waiting for the doctor, and listening to the gospel preached to them in their tongue, by one of their own people. We have a *colporteur*, a converted priest, who gives every afternoon to the preaching of the gospel and the selling of tracts in the dispensary.

The first two patients are already at my side, and I at once begin to question them regarding their diseases.

"What is your sickness?" I ask one.

"My name is Gia," he replied quickly.

"What is your sickness?" I repeat, slowly.

This time he understands and answers, "Pain."

Often it requires the nurse, myself, and the bystanders, using every form and change of phrase to make the country patient understand a simple question. There is no danger of a doctor becoming conceited over his ability to speak Chinese.

"Where does it pain?" I continue.

"My heart pains." Pain from the head to the feet is designated as heart pain by the Chinese.

"Show me with your hand where the pain is located?" I ask.

He places his hand over his abdomen. After a few more questions and an examination, he is given medicine.

The other patient, a hollow-cheeked man of forty years, steps up.

"What is your trouble?" I begin.

"My heart is not good," he answers, as he waves his hand over his body from the waist upwards.

"How is your appetite?" I ask.

"Do not have any," he replies, coughing painfully.

"How long have you been coughing?" I continue, already certain of the cause of the "pain in the heart."

I examine his chest and find that that fatal disease, tuberculosis, has already gotten a death grip upon the man's body. * * * It seems as though a third of the patients that come to the clinic are suffering from this disease. It is the most prevalent disease in China, and takes the Chinese by the thousands each month in the year. * * *

Now a young man enters the room and complains of a dull pain in his head as well as a pain in his heart. I examine him carefully, but can ascertain nothing especially wrong. To my questions regarding the nature of the pain he gives but vague answers. Although he shows no indication of fever, I decide to take his temperature. After many words and motions, he finally understands where the thermometer is to be placed. After leaving it under his tongue for a minute, I withdraw it. His face brightens as though he had received some potent medicine, and with a smile he says, "I feel much better now, doctor." I step into the drug room to get some medicine, and on returning he again says, "Thank you, doctor, I am all right now." The thermometer was evidently good medicine.

The last patient is a man with a child in his arms. At least it must be a child, for it wears child's clothes and has the hand of a child. But is it a child? I do not see any eyes; they are gone. And I do not see any nose, but in its place is a slight hole for an air passage. And I do not see any lips or ears. I do see a flat, diseased surface, with one set of teeth in the lower part, and I do hear the moaning of a child. It cannot live, but something can be done to relieve its suffering."

At the dispensary, the patients enter into a large waiting room, in which is a colporteur, who preaches to them, pleads with an interested listener, or sells books or parts of the Bible. All are invited to attend our Church services; all are urged to purchase a Bible or helpful tract; nearly all are personally plead

with. One can understand what influence for good may be wielded there when one realizes that during the past year we have had nearly eight thousand patients, coming not only from Liling, but from villages at a distance of 100 and more miles away. And *all* have heard the story of the all-powerful physician.

In 1917 the hospital at Liling was completed. The larger share of credit for arousing sentiment at home and gathering funds to make the building of this hospital possible belongs to the Woman's Missionary Society. The site is ideal, located near the river, on an elevation 120 feet above the river. The long middle section is seventy by forty-two feet, the wings are each seventy-one by thirty feet. Each side of the middle section has a porch running full length. The hospital has two full stories, a basement, and an attic. There are four large wards, one small one, and ten private rooms. The present force of the hospital consists of Dr. Niebel, with Mrs. Niebel assisting him daily, a Chinese doctor (Dr. Chen) who is a graduate of the University of Nanking, Miss Cora F. Hobein, R.N., who is head nurse, with two Chinese nurses. The dispensary is in a separate building, near the street.

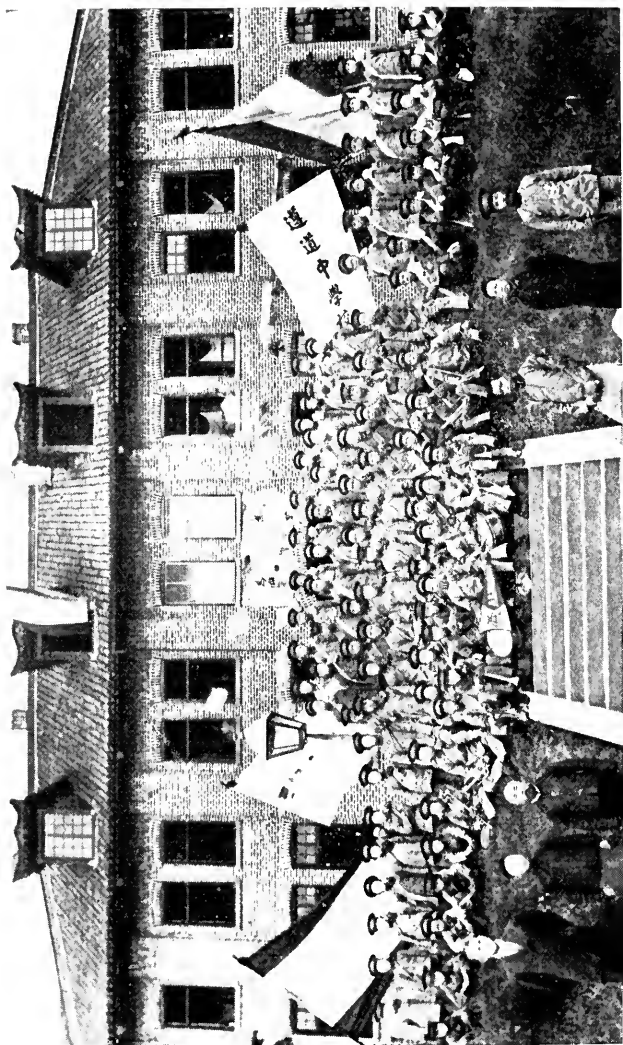
The last report shows that during the year 1918 there were 8,186 out-patients, 247 in-patients, 190 out-calls and 500 operations.

The same year the hospital opened, Miss Hobein started a school for nurses, which promises to be a great help to the hospital. The development of such

a school shows to what lengths a mission must go in supplying the needs of the people it serves.

Inasmuch as Liling county alone has 500,000 people, that region was fully enough for one doctor. For a number of years calls were sent out for another physician, and at last he was found in the person of Dr. R. A. Welch, a graduate of the University of Illinois. He reached China, May, 1917, and was stationed at Yuhsien, where he is studying the language. Mrs. Welch remained in America for a year to pursue her studies, and will sail for China in the fall of 1918.

Yuhsien county has a population of 100,000 and there is only one physician there. The people of Chaling, which county has 340,000 more, have plead with the mission that the next doctor be stationed there, and have promised to subscribe towards the cost of the hospital. The Woman's Missionary Society has been gathering money for a woman's hospital, which shall be called the "Emma Dubs Memorial Hospital," and which has been located at Yuhsien. More physicians, especially a lady physician, are needed badly. Pray that the right persons may be found.



Albright Preparatory School

CHAPTER XII

THE EDUCATIONAL SYSTEM.

The future of our mission work in China depends upon our schools. An adult Chinese may be brought to a knowledge of Christ, and become whole-heartedly Christian; but the habits of his previous heathen life stay with him in the main. We cannot expect very much from the first generation of Christians. But if the children are properly cared for and educated, if from earliest childhood they are trained to be Christians, so that, for example, they do not even know the names of the idols, then great things may be expected of them, and we may expect that they will compare favorably with the Christians of other countries. But if we allow the children of our Christians to grow up in non-Christian schools, which will counteract the influence of the Christian services and Sunday school, we cannot expect the second generation of Christians to be strong in their faith or capable leaders of a Chinese church.

Not only is a Christian education needed for these children, but China has so few schools, that most of the children would receive no education at all unless the mission provided it for them—and then where would we get the future Chinese leaders of the Church, ministers, evangelists, and colporteurs, as well as educated laymen, who would carry on the work that has

been started? If we are to secure the necessary helpers in our mission work—and without Chinese helpers the missionary can do but little—we must train them in our own schools.

But it is not enough to educate the men; they must be provided with Christian wives, themselves capable of preaching to the women of China the good news they have learned. The education of the girls of China is as important as that of the boys.

China has abolished her ancient system of examinations, whereby all degrees were given upon the basis of a highly artificial system of purely literary learning, and has endeavored to establish modern schools. But she has not been able to find the necessary teachers; the government schools too often oppose Christianity or teach paganism or agnosticism. China needs a Christian educational system to give her people an education that is something more than literary knowledge—to give a hold upon the deeper realities of life that will alone make them steadfast and unselfish.

The beginnings of the educational system of the mission are very humble. Dr. and Mrs. Dubs arrived in Hunan in 1901. Early in 1902 Mrs. Dubs felt as though she wanted to do something, but she hardly knew what. So one day she invited Chao-uen, the daughter of one of our personal teachers, to come to her house daily for instruction in English, arithmetic, and sewing. The first sign that the leaven of the gospel was working in the families of those who came to our services, was the decision that brought this little girl to us for an education. Shortly after this time her

feet were unbound, though then it was very unpopular, and exposed the little girl to much ridicule. Within a few months another child was added to this little school in Nan-seng, the son of one of our evangelists. Such was the beginning of our school work in Hunan.

The second step was the decision of Mrs. Dubs to teach the children of these families who attended our services regularly. Accordingly on February 9, 1903, this school was opened. But this move came so suddenly that it found the mission without school supplies and without a proper building or even a suitable room. The school sessions were held in Mrs. Dubs' home until March, 1903, when a room was fitted up for this purpose. This opening was a cause for much rejoicing on the part of our Chinese members. They were exceedingly glad that they could now send their children to a Christian school under the influence of teachers who would not counteract the influence of the Christian training they received.

A year later, on March 15, 1904, the school was opened in new quarters on our new property. The number of pupils increased so rapidly that the room became full. The work increased to such an extent that it became necessary to invite Miss Marie Hasenpflug, who had come to Hunan on a visit to her sister, Mrs. Dubs, to take some of the classes. As the school grew, the advisability of separating the boys and girls became apparent. On May 31, 1904, Mrs. Dubs and Miss Hasenpflug opened a girls' day school. Miss Hasenpflug was deeply impressed with the lack of

workers in this branch of missionary endeavor. She realized the immense field of usefulness open before her, and decided to join the mission and to give herself to the education of the girls of Changsha. This decision on her part opened the way for the furtherance of this branch of work.

In a similar manner day schools have been started on all the stations, and (where capable Chinese teachers could be secured) on a few of the out-stations. There are now (1917) 7 boys' day schools and 6 girls' day schools, as well as 3 day schools for boys and girls, with a total of 30 teachers and 454 pupils. The children's ages range mostly from six to fourteen, and socially from the servant's boy to the official's son. These schools teach the elementary branches only. They are feeders to our boarding schools, and the best pupils from these day schools are sent to the boarding schools.

The Girls' Boarding School, which is now the higher girls' school of the mission, grew directly out of the day schools at Changsha. In a day school the pupils are in the heathen atmosphere of their homes part or most of the time, and only under Christian influence for a very limited part of the day. In a boarding school, the pupils can be kept in a Christian atmosphere all the time, with the result that better work can be done, both scholastic and evangelistic. For our schools are directly subservient to the main purpose of the mission—to proclaim Christ. The boarding school takes the boy or girl out of his en-

vironment, and transfers him into a Christian environment—hence its greater effectiveness.

In 1906 we succeeded in purchasing additional property adjoining the mission compound. This property was cleared of all the old buildings, while the two best houses were reserved to be repaired and renovated for a temporary home for the Girls' Boarding School. In the fall of the same year this school was opened amidst much enthusiasm, with Miss M. T. Hasenpflug as principal and Miss Lilla Snyder (later Mrs. H. E. Voss) as assistant. The venture proved its wisdom. More pupils applied than could be accommodated, and preparations for a new building were begun.

In the spring of 1908 the long-continued and heavy rains weakened the north wall of the temporary school building, and it crumbled away under its own weight. Fortunately no one was hurt, but this event showed the need of building a home for the school. Immediate steps were taken to rent another building, but the hostility of the Hunanese, and especially of the gentry and officials made it impossible for the mission to rent anywhere. Landlords were intimidated and refused to rent at any price. For a while the fate of the school trembled in the balance, but after a severe and prolonged contest extending throughout the summer, a house was rented in the southern part of the city in which the school and teachers were housed temporarily.

Meanwhile the new building was planned and on November 19, 1908, sod was turned, and the corner stone

laid January 5, 1909. With this new building the school prospered as never before. A better class of girls began to come to it. But in the winter of 1910-1911 its existence was again threatened. The property next door was purchased by a theater company and a Chinese theater erected. Now in China a theater is always immoral; this fact the Chinese themselves recognize. Furthermore a tower was erected on this property from which the people could look right into the school, a thing which of itself would prevent the better class of Chinese girls from coming to the school. The noise of the performance is great, and disturbed the school work. The mission offered either to sell out to the theater company or buy them out; but they set the price at a prohibitive figure. Foreigners, not missionaries, who come to China accept invitations to feasts at which a Chinese theatrical company performs; this fact is becoming known all over China. So when Dr. Dubs spoke to the Chinese about the theater, they replied with such stories. The better class of Chinese realized the incongruity of having a theater next to a Girls' Boarding School, yet the local authorities would not do anything, for the theater belonged to one of the most influential men in the province. In extremity Dr. Dubs went to Hankow, where he sent a petition to the Viceroy of the two provinces of Hunan and Hupeh, telling him that the school had been started for the benefit of the Chinese, and appealing to him, on the ground that the school was a help to the girls of Changsha, to prevent the destruction of

the school. Immediately orders were sent forth, and the theater was closed, never to open again.

Since that time the school has prospered. It was closed temporarily during the time of the Revolution; but last year (1916-1917) it was full of eager pupils. The capacity of the building was taxed to the utmost. The class of girls attending was better than ever before. In fact this school now has the reputation of being one of the best in the province. The 8 teachers care for 77 pupils.

The spiritual tone of the institution has also been very high. In 1917 the girls started a weekly prayer-meeting at which the girls took turns in leading. Each girl had her own prayer list, and a number of the girls were converted.

Higher education for girls is provided for at the Hunan Union Girls' High and Normal Training School, also located at Changsha. This is a union project with the American Presbyterian Mission. This school gives instruction of high school grade. For a time Mrs. Lindenmeyer was our representative at this school; after her marriage the mission engaged Miss Leona Thomasson for a year. Then Miss Minnie Gohn taught there until Miss Strunk was appointed.

Higher education for boys is secured in the school at Liling. This school was opened in the fall of 1912 as the Boys' Boarding School, with Rev. I. R. Dunlap in charge. There was no specially trained men to take charge of such a school, but it was necessary to open it to keep the influence of the mission over its

boys. For some years none but primary work was done. In the fall of 1916 Rev. S. M. Short took charge, and a year later a high school course was added. At this time the name of the school was changed to the "Albright Preparatory School." Last year 85 students were enrolled, 27 of whom were in the high school department. It is aimed to make the standard of scholarship as high as that of any school in the province, and to prepare the graduates from the high school department to enter Yale College at Changsha.

Yet it is the "aim never to lose sight of the fact that the chief purpose of educational missions, as well as all other forms of missionary work, is to lead to Christ those who know Him not and to strengthen for His service those who are already His," as Principal Short writes in one of his reports.

The boys have their own K. L. C. E. organization. They elect their own officers and manage their own society, with regular meetings Sunday afternoons. The appointing of leaders, arranging of programs, etc., have been in the hands of the students, and there never yet has been a time when the leader was not on hand to lead the meeting. Early last fall the officers of the society arranged for a voluntary Bible study class to be taught by two of the older students. More than 30 boys joined and have continued studying during the year. Twenty-four of the students are members of the Church and 22 are studying the catechism, a number of whom are likely to be baptized at the next communion service.

Thus it is seen that all of our schools are doing excellent work and are graduating pupils who will be a credit to the mission. While educational work is costly, yet it pays high dividends in effective, educated lives. At present the great need is for an endowment fund for these schools, for, as in all schools, the fees cover only a small proportion of the cost of the education. Here is an opportunity for great service to China in training up a new Christian generation.

Hunan is fortunate in possessing a first class collegiate institution. In 1904 Yale University of New Haven, Conn., decided to start a mission institution, and decided upon Changsha as the location for their school. This school is backed by Yale students and graduates, and is rapidly becoming one of the foremost institutions of its kind in China. The intention is to make it a school of the same grade as the one in America. At present there is a preparatory school, collegiate school, medical school, and hospital. Of the eight graduates in the first graduating class of the college, in 1917, four were members of our mission. One is now the assistant pastor in Yuh sien, a second has been an assistant to Rev. Knecht and is attending the Theological School at Nanking, and a third is assisting Dr. Niebel, and attending Yale Medical College. The fourth is studying in an American university. Thus there is a complete Christian educational system from the earliest primary school through college, with all, except the last stage, under the supervision of the mission. Such a system will provide for the mission

the educated, trained Chinese leadership that it will need in the years to come.

But the growing generation are not the only ones who need schools. In the United States, the work of a minister is chiefly to remind people of what they have already learned; the fundamentals of Christianity are known to all; in China, the missionary must teach the people something *entirely* new. Consequently the work of the Church is largely a work of education. So schools have been developed for all classes of people. The Woman's Bible Schools and of the catechetical classes have been already noted (on page 200, and pp. 161, 264).

In 1912 Dr. Dubs and Rev. Dunlap started a night school for young men who came to study English. It was a success, and some 80 were enrolled. This school was a means of reaching a great many people who had been stirred by the Revolution to inquire into foreign knowledge. But it proved too much of a drain upon the missionary's time and strength, and so was discontinued. This plan has been tried at other stations, with similar results.

The greatest need of the mission is trained Chinese workers. Most of the actual work of reaching the non-Christians must be done by the Chinese. But a man who has had no education and only four or five years of Christian experience, without any Christian training at his mother's knee—such a man makes but an indifferent worker. Other missions have the same difficulty; if the mission is to have any effective workers, it must train them itself. So there have developed

various workers' training classes, Bible schools, conferences, etc.

The superintendent felt the need of a training school for the workers of the mission so much that he drew up a curriculum as early as 1908. In 1911 he conducted such a school for six weeks, with indifferent success, he says. He had too little time to spare; he could not devote the necessary amount of time to make the school effective. After the Union Theological School had been started, it was felt that the workers who were not able to attend this institution needed training as well as those who could.

At last the man was found who could take charge of such classes. Rev. M. E. Ritzman returned to China after graduating from the Bible Teachers Training School in New York and Drew Theological Seminary. He was stationed nominally at Chaling, but the work to which he devoted most of his strength was in training classes with the colporteurs.

These classes met four times during the year (1915-1916) two weeks at a time. They met both at Liling and at Yuhsien, in order that all the workers could attend. The day opened with a half hour of devotion, followed by an hour of study in doctrine, using a simple book on the teaching of the Bible; then an hour of Bible study, covering Matthew, Mark, Luke, John, Acts and Romans. In the afternoon the men were taught to write and read sermons. The men were expected to review what they had learned in the intervening months, and pass an examination upon it at the opening of the next session. Brief essays were

also required. Eighteen men took the work the first year.

While the work is very elementary, yet it meets a great need, and has resulted in increased success on the part of the Chinese workers of the mission. These classes have developed into a seven-year course, and a diploma is to be given upon the successful completion of the course. The school is to be moved to Siangtan, where quarters are prepared for it. This school will be a great benefit to the mission. (Unfortunately, owing to the great lack of teachers, Mr. Ritzman had to give up these classes to teach in the Changsha Theological School.)

Another means of educating the Chinese workers of the mission is through summer conferences. The first annual conference of the workers was held in 1913. These conferences have been held at various times of the year, but mostly in the summer. At the time of the dedication of the church in Changsha, the conference was held there, in order that the men might hear Dr. Timothy Richard. These conferences are composed of the Chinese workers of the mission, and an equal number of lay delegates from the various stations. In 1916 the average attendance was about 250. Discussions of various sorts were held, as for instance: "Excluding the Bible, what kind of books and periodicals should preachers read?" "What should preachers be as to conduct, education, and manner of life?" "Should chapels be opened in market towns, and how far apart should out-stations be established?" "What relation does the Kingdom of God have to woman?"

"What is the duty of the Church to children?" Thus it is seen that the primary purpose of these conferences is educational—to help the workers in their problems, and to make them realize the scope of their duty. It is hoped, that when these workers become better trained and able to do without the missionary's supervision, that their conference may develop into an annual conference similar to those in America.

The highest institution for the training of Christian workers, is, of course, a theological school. Such a school has been established in Changsha, by the co-operation of four missions, the American Presbyterian, the Wesleyan Methodist (English), the Dutch Reformed, and the United Evangelical. Each mission was to furnish a teacher of its equivalent. A union creed was agreed upon. Because of the lack of sufficient teachers and of students who had had a college education, the course of study was made more elementary than that of an American theological seminary, while students who were ready for theological work equal in grade to that given in an American theological seminary were sent to other institutions which had the necessary professors. The war has seriously affected this institution; one of the missions has withdrawn, and the school is struggling along. Four of the young men of the mission have been studying in this school, and have been helping at Changsha meanwhile.

Thus it is seen that the mission has a complete educational system. While these schools are very costly, and while education is a more costly form of mission

work than any other, with the possible exception of medical work, yet it yields better results than any other form of work, and it is absolutely necessary to train the future Chinese leaders of the Chinese church, and so to perpetuate the Christian seed planted by the mission. The great need of the mission is that of more workers in this line of activity. If our schools are to develop as they should, we must have more missionaries.

These statistics do not claim to be accurate. The office of the superintendent has been twice rioted, and many records have thus been lost. These figures are as accurate as the material available permits. Blanks represent cases where data are not available. On the meaning of the term "Christian Community," see page 200.

STATISTICAL APPENDIX.

Year.	Number of foreign workers on field.	Number of Chinese workers on field.	Number of stations (with resident missionary).	Number of out-stations.	Number of church members.	Christian community (members and others in preparation for membership).	Number of Sunday schools.	Attendance.	Number of K. L. C. E.'s.	Members.	Number of schools.	Scholars.	Number of hospitals.	Number of dispensaries.	Number of patients.	Contributions by Chinese fees (American money).	Collections (American money).	Value of mission property (American money).
1901.	2	1	1	0	8	1,527	12	664	0	0	141	10	0	0	0	0	\$11	\$10,951
1902.	4	4	1	1	16	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1903.	5	6	1	1	34	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1904.	5	8	1	1	34	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1905.	5	10	3	1	65	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1906.	6	9	3	1	85	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1907.	6	9	3	1	92	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1908.	9	15	3	1	152	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1909.	11	14	3	1	188	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1910.	15	14	3	1	213	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1911.	13	22	3	1	213	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1912.	10	22	3	1	213	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1913.	18	22	4	3	242	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1914.	20	27	5	11	282	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1915.	23	42	4	11	399	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1916.	23	48	4	16	465	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751
1917.	29	60	5	20	609	1,527	12	664	0	0	141	10	0	0	0	0	54	17,751

PRONUNCIATION OF GEOGRAPHICAL TERMS

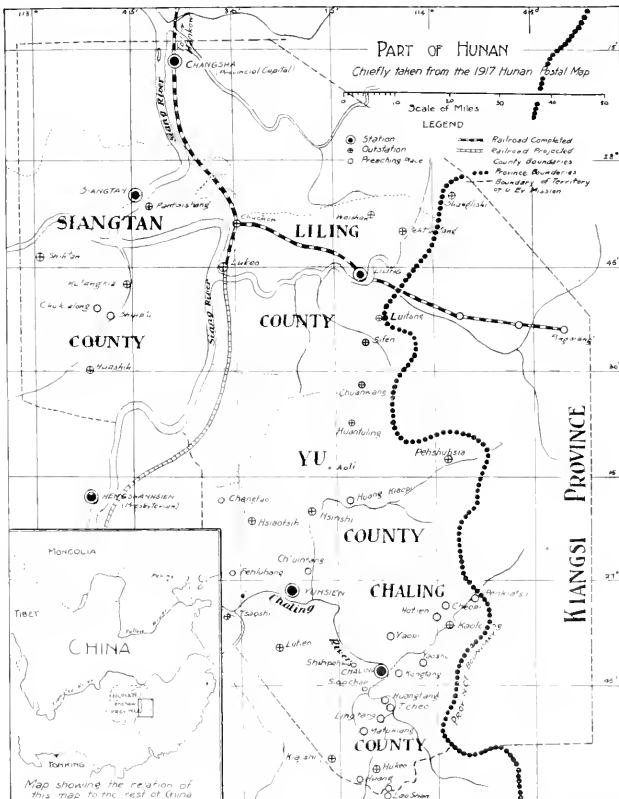
Chaling—cha-ling	Liutang—li-o-dang
Changsha — chang-sha or tsang-sa	Lutien—lo-dain
Cheopi—jo-bee	Luk'eo—lo-ko
Chuanwan—ju-ain-wan	Mafukiang—ma-foo-ji-ang
Chucheo—chü-cho or jü-tzo	Pantsishang—ban-tsse-sang
Chukialong—jü-ji-a-long	Pehshushia—pu-shü-shi-a
Hot'ien—ho-ti-en or ho-dain	Peht'utang—bu-to-dang
Hsiaotsih—si-ow-tsse	P'ingshui—ping-swee
Hsinshi—sin-sse	Shahp'u—sha-poo
Huangt'ang—hwang-dang	Shanglishi—sang-lee-sse
Huangtuling—hwang-do-ling	Shihpahkiu—sse-ba-ji-o
Huashih—hwa-sse	Shitang—sse-dan
Hukeo—hoo-ko or foo-ko	Sifen—sse-fun
Hunan—hoo-nan or foo-nan	Siangtan—si-ang-dan
Kalong—gow-long	Siaoch'ae—si-ow-chai
Kongt'ang—gong-tang	T'icheo—tee-cho
Kuanlao—gwan-low	Tsaoshi—tsow-sse
Kuling—koo-ling or goo-ling	Weishan—wai-san
Kutangkiao—goo-dang-ji-ow	Yaopi—i-ow-bee
Liling—lee-ling	Yaoshui—i-ow-swee
Lingfang—ling-hwang	Yuhsien—i-o-shain

Key

a as in father
ai as in faith
e as in hen
ee as in seen
i as in pin
j as in judge
o as in stone

o as in not
oo as in food
ow as in cow
sse as in (mu)sse(l)
u as in drum
ü as in fühl





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